A GVIDE TO GRAND-IVRY MEN,

DIVIDED INTO TWO BOOKES:

In the *First*, is the Authors best aduice to them what to doe, before they bring in a *Billa vera* in cases of *Witchcraft*, with a *Christian Direction* to such as are too much giuen vpon euery crosse to thinke themselues bewitched.

In the Second, *is a Treatise touching Witches* good and bad, how they may be knowne, cui-cted, condemned, with many particulars tending thereunto.

By RICH. BERNARD.

Prou. 17. 15.

He that iustifieth the wicked, and he that condemneth the iust; euen they both are an abomination to the Lord.

Thou shalt therefore inquire and make search, and aske, diligently, whether it bee truth, and the thing certaine, Deut. 13. 14.

LONDON.
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MVSEVM
BRITAN
NICVM

TO THE RIGHT HONOVRABLE IVDGES,

Sr. *Iohn Walter*, Knight, Lord *chiefe Baron of his Maieſties Court of Exchequer:* and Sr. *Iohn Denham*, Knight, *a worthy Baron of the ſame Honourable Court.*

The Reuerend and Religious Iudges in this Weſterne Circuit,

That wiſedome from aboue, with power and courage, be in and vpon them from the Lord in all cauſes before them, to their due praiſes and endleſſe comfort.

Right worthy Iudges,

SInce your Lordſhips ſate at Taunton *the laſt Summer Aſſiſes, I haue (as time and leaſure from other ſtudies,*

and the execution of Diuine duties in my function would permit) giuen my selfe to the reading of many approued relations touching the arraginement and condemnation of Witches: as also treatises of learned men, concerning the deuilish Art of Witchcraft, adding withall not a few things, which otherwise I haue learned and obserued.

The occasion offered and the reasons drawing mee to this studie, were the strange fitts then, and yet continuing vpon some iudged to be bewitched by those which were then also condemned and executed for the same: My vpright meaning in my painestaking with Bull *mistaken, a rumour spred, as if I fauoured*

red Witches, or were of Master Scots *erroneous opinion, that Witches were silly deceiued Melancholikes.*

This my labour in all these will cleare mee: which I am bold to present to your Lordships, as a plaine Countrey Ministers testimony of his hearty reioycing, that God hath sent vs such wished-for vpright and religious Iudges.

I hope it shall not bee imputed as euill vnto me, that I haue chosen such worthily-honoured Patrons, so learned in our Lawes, of so great authority in the execution thereof, so iudicious in discerning of causes, so iust in punishing sin, and so religiously disposed to aduance Vertue and Religion.

I doe the more herein presume, for that I haue obserued your Lordships holy attention to the Word deliuered before you, and your worthy respect vnto Gods Ministers; and therefore I doubt not of a fauourable acceptance of my best seruice honestly intended for publike good. Yet humbly neuertheleſſe crauing pardon, if in any thing herein I haue taken too much vpon mee, and so praying hartily for your happy dayes, and your redoubled honour in your seruice of God for our King and Countrey, I humbly take leaue.

Batcombe. Feb. 24.

Your Lordships in the
tender of his seruice
to be commanded,

RIC. BERNARD.

TO THE RIGHT WORSHIPFVLL.

Gerard Wood, Doctor of Diuinity, and *Archdeacon of Wells*;

and

Arthur Duck D. of the Ciuill Law, & Chan. *to the Right Reu. Fa. the L. Bishop of* Bath *and* Wells.

Right worshipfull,

FOR two bookes hauel made a double choice of Patrones for protection: becauſe a Treatiſe of this nature, neede h ſhelter vnder both, and that which is fortified, *tam Eccleſiaſtico, quàm ſecu-*

lari brachio, will be more auaileable, and paſſe more acceptably among all ſorts. The ſin of witchcraft, and the diabolicall practice thereof, is *omnium ſcelerum atrociſsimum*, and in ſuch as haue the knowledge of God, the greateſt apoſtacie from the faith, they renouncing God, and giuing themſelues by a couenant to the Diuell. Bad Witches many proſecute with all eagerneſſe; but Magicians, Necromancers, (of whom his late Maieſtie giueth a deadly cenſure in his *Dæmonologie*) and the Curing Witch, commonly called, The good Witch, all ſorts can let alone: and yet bee theſe in many

many respects worse then the other. Would God my endeauours might so preuaile with men bound by solemne oath, that they would make conscience to present vnto you the Ecclesiasticall Iudges, both the Witches themselues, as also all such as resort vnto them. *Impunitas peccandi licentiam peperit.* Yet the euils growing hereupon, both to bodies and soules, cannot sufficiently bee expressed. I neede not, I hope, with many words intreate your good care to suppresse such foule and damnable courses: For I know, that *citò dicta & percipiunt sapientes, & viris rerũ suarum satagentibus non placet vrgeri:*

and

and what need is there *calcar currentibus addere*?

I haue heretofore purposed somtime or other to expresse my due respect vnto you both, as being my worshipful good frieds. To the one, as iustly clayming a thankefull remembrance for his so long continued loue, and for not a few fauours, the true fruits of a good affection: who is to mee, *quia filio meo, bene gmissimus & incorrupte patronus*, to whom wee remaine euer obliged. To the other, for so kind and euer louing tenance, with a readinesse, vpon any iust occasion, to doe me any lawfull fauour. Let it please you now, *eo vultu sereno, quo meipsum soletis*,

letis, tractare, hoc qualecunque munusculum accipere; and I ſhall reckon ſo fauorable an acceptance, as a ſufficient recompence for my labour and paines. And ſo with due and dutifull reſpect I take leaue,

Batcombe. Feb. 26.

Your Worſhips at command,

RIC. BERNARD.

The ſumme of theſe two bookes.

In the firſt Booke.

THat Gods hand is in all croſſes, who ruleth ouer Deuils, & ouer all their inſtruments.

II. That ſtrange diſeaſes may happen from onely naturall cauſes, and neither be wrought by Deuils nor Witches, and how to bee diſcerned.

III. That one ſuppoſed to be poſſeſſed, or bewitched, may be a very counterfeit, and how he may be diſcouered.

IIII. That Deuils may doe much

much mischiefe to man and beast, of themselues (through Gods permission) without any association with a Witch, and how to know this, with diuers Questions, concerning Satans knowledge, his power to doe mischiefe, of his possessing of bodies, and of his casting out.

V. That Christian minds, may not (as commonly many doe) forthwith ascribe their crosses to Witchcraft, with the reasons of the manifold euils, which come therby.

In the second Booke.

THat there are Witches.

II. What sorts of people are most apt to be seduced and to bee made Witches.

III. How these doe prepare themselues for Satan, when hee enticeth to Witchcraft.

IIII. That

IIII. *That Satan sheweth himselfe commonly in some visible shape to Witches.*

V. *Of an expresse league made betweene the Spirit and a Witch, and how it is ratified.*

VI. *The proofes for this league: also why hee inticeth to such a contract, and the reasons, shewing how it commeth to passe, that such are overtaken, to enter into such a covenant with the Deuill.*

VII. *That some there are which onely make a secret league with Satan, and who these be.*

VIII. *That there are such as be called good Witches, and how they may be knowne to bee Witches.*

IX. *That none ought to goe to these kind of witches for helpe.*

X. *That many yet neuertheless runne vnto them, and their reasons, which are answered.*

XI. *That there are bad Witches,*

es, and here of their common practice, of their Familiars, how they come by them, and how many things must concurre, before any can bee bewitched.

XII. *Of the signes to know whether one be bewitched.*

XIII. *What be the Witches watchwords, and their deedes which they doe; both being as signes to their Familiars to set them on worke.*

XIIII. *Who they bee that are most subiect to be hurt by Witches, and what the remedies be against them.*

XV. *Of the meanes which diuers vse to helpe themselues, when they suspect themselues to be bewitched.*

XVI. *That witches may be discouered, albeit there be herein many difficulties, and what bee the causes thereof.*

XVII. *Of the great presumptions of the practice of Witchcraft, for which the suspected*

ted may be brought before authority, and examined.

XVIII. *What the maine point is, by which the suspected may bee certainely conuicted of Witchcrie, with the euident proofs thereof.*

XIX. *The manner of examining the suspected, thereby to bring him or her to confesse the crime.*

XX. *That all Witches are condemned by holy Writte, with the seuerall names therein expressed, and so of their seuerall sorts mentioned in Scripture.*

XXI. *That euery Witch ought to die, the imagined good, as well as the bad.*

XXII. *That the rude carriage of people against euen the bad sort of Witches, when they bee vnder the power of Authoritie, ought to be reformed.*

XXIII. *In the end is added how Satan in and by his Witches striueth to imitate God in many par-*

particulars, the consideration whereof will cleare the Readers understanding in many things related between the Deuill and the Witches, grounded vpon this his damnable imitation, to prouoke the Lord to wrath, and to dishonour his name.

A GVIDE TO GRAND-IVRIE MEN.

The first Booke.

CHAP. I.

Gods hand is first to be considered in all crosses, whatsoeuer the meanes be, and whosoeuer the instruments: for he ruleth ouer all.

MAn is vnder the authority of his Maker, who seeth all his waies and his wandring by-paths, and to recall him, layes his chastisements vpon him: for

for afflictions come not out of the dust, Iob. 5. 6. Neither happen they by chance as the *Priests of the Philistims* once spake, 1. Sam. 6. 9. but the euill of punishment is from the Lord, Amos 3. 6.

The Lord smote all the first borne both of man and beast in Egypt, Exod. 21. 29. Hee smote *Iehoram*, the sonne of *Iehosaphat*, for his Turkish cruelty towards his brethren, with an incurable disease, till his bowels fell out, 2. Chron. 21. 18, 19. *Nebuchadnezzar*, Dan. 4. 31. by the hand of God vpon him, was made brutish, to liue like a beast. And did not Gods Angell smite *Herod*, causing Wormes to eate him to death? Acts 12. 23.

Deuils doe much mischiefe, but euen by these also doth God worke his will, and these doe nothing without the hand of his prouidence: for,

1. These wicked & vnclean spi-

rits,

s he doth ſend, as the execu-
ners of his iuſtice, as hee did
ongſt the *Egyptians*, Pſal. 78.
. alſo betweene *Abimelech*
d the *Sichemites*, Iudg. 9. 23.
he ſent an euill ſpirit vpon
l to vexe him, 1. Sam.
15. and a lying ſpirit into the
uthes of the falſe *prophets*,
ing. 22. And it is plaine in
nt *Marke* that the Deuils
ired Chriſt to ſend them in-
he herd of Swine, Mar. 5. 12.
I. When he hath ſent them,
y doe not what they liſt, but
oceede ſo farre onely, as he
aſeth, whether to hurt a
ns body, or his children, or
goods: they are ſtrictly li-
tted, and cannot goe beyond
ir commiſſion, as may bee
ne in the ſtory of Iob, 1. 12.
d 2. 6. Yea, though they be
t a few, but a very *Legion of*
euils, they cannot enter into
e Swine of the filthy *Gada-*
nes, without Gods leaue
and

and licence, Matthew 8. 31.

III. As they cannot doe what they will, so they cannot stay to vexe or afflict any longer then he pleaseth: for hee can bind the Deuill by his Angels, Reu. 20. 1. he can giue man power ouer them, Mar. 6.7. and when he commandeth, they must giue ouer, though neuer so sore against their wils, Luk. 4.35.

If he thus rule ouer Deuils, we may well thinke that hee hath an hand ouer his instruments, Witches and Sorcerers. He gaue the Magicians and Sorcerers of Egypt, leaue for a while to worke their feates: but when he pleased, he restrained them, and then they could doe no more, Exod. 8.19. And did not the Witch *Balaam* confesse, saying, Though *Balak* would giue him his house full of gold and siluer, he could not goe beyond the Word of the Lord,

Lord, to doe leſſe, or more, Num. 12. 18. although *Balak* thought otherwiſe, that *Balaam* could bleſſe & curſe whom he liſted: But if God doe not curſe, a Witches curſe is of no force, Num. 23. 8. *Elymas* was a famous Sorcerer: but how quickly did God confound him by the Miniſtrie of *Paul*, and ſtrucke him blind, before the Deputie and the people, Act. 13. 11? Neither Diuels, nor Witches, nor wicked men, can doe any thing without the Lords leaue, Gen. 19. 11. & 31. 29. Iſa. 37. 29.

Theſe things being ſo, the conſideration hereof ſhould teach men:

I. To take heede, not to prouoke God to wrath, who is the God of hoſtes: who hath his Angels in heauen to ſend out againſt vs, the powers of all his creatures to puniſh vs: as the fire to conſume vs, as he

did *Sodom*: the waters to drowne vs, as he did the *Egyptians*: the earth to open and ſwallow vs vp, as it did the Rebell *Corah* and his company. The wicked of the world can he make to riſe vp, and to kill one another, 2. Chr. 20. 23. Yea, he hath Deuils at command to goe out and torment men, 1. Sam. 16. 15. and hee can let them looſe to worke for Witches, that they may haue their deſires vpon the wicked, to make men alwaies feare and tremble before him.

Iob 1. 11 & 2. 5. Reu. 16. 11. *Scot* Diſc. of Witch. p. 1. 2

II. Being afflicted, not to curſe or blaſpheme, as Satan labours to make men doe, and as the wicked will doe; nor to be furiouſly enraged againſt ſuſpected inſtruments, as vaine, diſſolute, and irreligious people commonly doe, which deſire forthwith to bee reuenged on them, as if it were thoſe onely that afflicted them: But firſt,

men

men ought with all reuerence and feare, to acknowledge, that all that befalleth them, to be Gods hand: yea, though they know, the Deuill and his diueliſh inſtruments, to haue their hands therein. *Iob* in his trouble ſaid, *The Lord giueth, and the Lord taketh away*, Iob. 1. 12. His terrours, hee called them the *terrours of God*, Chap. 6. 4. and he ſaid, that *God ſcarred him with dreames, and terrified him with viſions*, Chap. 7. 14. *Ioſeph* in his troubles, yea, in his brethrens vnnaturall dealings, ſaw the Lord therein, Gen. 45. 5, 7. and ſaid it was not they, but the Lord, that ſent him into *Egypt*. Yea, the Church in her great calamities, though ſhee ſaw the inſtruments and felt there wrath, yet ſhee ſaith, that God had done theſe things, Lam. 1. 15. & 2. 1, 7. And this acknowledgement is ſometimes in the

mouthes of very Witches, confeſſing, that the euill befalling them and others, is the very finger of God, Exo. 8. 19. And ſo ſaid *Sauls* ſeruants of the euill ſpirit: *That he was ſent of the Lord vpon* Saul *to vexe him*, 1. Sam. 16. 15.

2. Therefore to bee patient towards the inſtruments, as was *Dauid* towards *Shimei*, who threw ſtones at him, railed on him, and curſed him: 2. Sam. 16. 10. He yet held his peace, becauſe he knewe the Lords will was therein, and that he had done it, Pſa. 39. 9. We may not be like to *Iehoram* the ſonne of a *Iezabel*, who though he knewe, that the Lords hand was vpon him and his people, and alſo did acknowledge ſo much, yet was he ſo impatient to indure the miſerie, and ſo helliſhly enraged, as he ſwore to be reuenged vpon *Eliſha* the Prophet, and

aud to take away his life, 2. King. 6. 31, 33. as if he had beene the cauſe of their calamity. True it is, that euill inſtruments are to bee puniſhed, and our patience ſhould not hinder nor hold backe the courſe of Iuſtice: but this is not to bee looked vnto in the firſt place, nor, the inſtruments to bee purſued with wrath and with a reuengefull ſpirit, as if they were onely to bee blamed, and not men themſelues for their ſinnes, procuring ſuch euils to themſelues.

3. Seeing Gods hand vpon vs (who doth not willingly grieue vs, if wee prouoke him not, Lam. 3. 33. Ier. 25. 6.) this muſt draw vs to a ſearching of our waies, Lam. 3. 40. to the acknowledgement of our ſinnes, and to confeſſe God to be iuſt: and ſo humble our ſelues in faſting and prayer, leauing our ill courſes, and labou- 2. Chr. 12. 6.

ring to be reformed, and so remoue Gods hand. And afterwards, if there bee euident proofe, and iust cause, then to proceede; Yet with charity, against wicked instruments, seeking to haue them punished, for their amendment. This is Religion: this is Christianlike: thus ought the afflicted to behaue themselues, and not sweare & stare, curse and rage, against such as they suspect to harme them, seeking to be reuenged of them, plotting their deaths, and reioycing that they haue their wills, and so thinke all to bee well: though their waies be wicked, going on still without reformation, euen to the pit.

And as the afflicted should be humbled vnder Gods hand, so the beholders looking on their afflictions, should not sit down to censure them, because they suffer such things; as *Iobs* friends

friends did him; but ſhould learne Chriſts leſſon, thereby to ſee their owne danger, and know, that except they repent, they may likewiſe bee ſo tormented, and periſh, Luk. 13 3, 5.

Chap. 2.

Strange diſeaſes may happen either to man or beaſt, and the ſame originally from ſome naturall cauſe, and neither effected by Deuils, nor yet proceede from Witches.

IT is the generall madneſſe of people to aſcribe vnto Witchcraft, whatſoeuer falleth out vnknowne, or ſtrange to vulgar ſence. I will here therefore wi e downe the particular inſtances of ſtrange and wonderfull diſeaſes ſet downe by a learned [a] Phiſicion; in all which is a deceiuing apparance, comming neere to the

[a] D. Cotta in his diſcourſe of Empericks. and chap. 8 of Witchcraft.

similitude of bewitching, in ordinary and common apprehensions which cannot discerne of diseases, nor the true causes thereof. I will here write them out, as I find them in his discourse, yet a little more distinctly, for common capacities.

Catalepsis. In one kind of disease (hee calleth it *Catalepsis* or *Catoche*) the whole body is as it were in a minute suddainely taken in the midst of some ordinary gesture or action (whether sitting, standing, writing, or looking vp to the heauens, as [b] another Physicion speaketh) and therein is continued some space together, as if frozen, generally starke and stiffe, in all parts without sence or motion; yet with the eyes open and breathing freely, as if the party were a liuing image. What common conceit beholding this (as it befell to a child of one Master *Baker*

[b] D. *Mason* in his pract. of Phys. part 2. c. 12. Sect. 11. fol. 136.

kers of *Couentry*, who was thus afflicted,) but would thinke there were Witchcraft here practized?

In another diſeaſe, (as in the *Apoplexia*, or *in morbo attonito*, as hee ſpeaketh) the ſicke are alſo ſuddenly taken and ſurprized with a ſenſeleſſe trance and generall aſtoniſhment, or ſideration and benumming of all the limbes, voide of all ſenſe and mouing, many houres together, onely the breath ſtriueth againſt the danger of ſuffocation, and ſtill the pulſe beateth. *Apoplexia.*

In another, the ſicke are ſwiftly ſurpriſed with ſo profound and deadly a ſleepe, as no call, nor cry, nor noyſe, no ſtimulation can in many houres awake and raiſe them. So was one Maſter *Roſin* of *Northampton* taken for the ſpace of two dayes, and two nights. The *Carum.*

Iulius the 2. Pope of that

name, was thus afflicted, and *Ioannes Scotus* (as [c] another writeth) lying, by this ſickneſſe, as dead, was buryed before he was dead.

[c] *Bodin. in Dæmonoma. lib. 2. c. 6.*

In another (by *Galen* (ſaith hee) called *Coma vigilans*) the ſicke are doubtfully held, in ſome part waking, in another part ſleeping: in ſome reſpects, manners and parts, expreſſing wakefull motions; ſenſe, ſpeech, right apprehenſion, memorie and imagination: but in other reſpects, parts and manners, as aſleepe, voide of the liberty and vſe of ſenſe, motion, or any other faculkie.

Coma vigilans.

Now contrary to theſe former, he maketh mention of diuers others; as of the falling ſickneſſe, and of diuers kinds of conuulſions: In theſe diſeaſes,

1. Some will bite their tongues, and fleſh.

2 Some make feareſull and frighte-

frightfull outcries and ſhreekings.

3 Some are violently toſſed and tumbled from one place to another.

4. Some froth, gnaſh with their teeth, with their faces deformed, and drawne awry.

5. Some haue all parts peſtered, and writhen into ougly ſhapes: as their heads forward, their faces backward, eyes rolling, inordinately twinkling, the mouth diſtorted into diuers formes, grinninig, mowing, gaping wide, or cloſe ſhut.

6. Some haue their limbes, and diuers members ſuddainely with violence ſnatched vp and carryed aloft, and by their owne weight ſuffered to fall againe.

7. Some haue an inordinate leaping, and hopping of the fleſh, through euery member of the body, as if ſome liuing

liuing thing were there.

And as the bodie is metamorphoſed into ſuch ſtrange ſhapes, ſo in ſome diſeaſes (ſaith hee) is the mind ſtrangely tranſported into viſions and apparitions: ſo as ſometimes they will complaine of Witches and Deuils, broadly deſcribing the ſhapes and geſtures of ſuch as are comming towards them.

Note this.

One example amongſt many other, he bringeth of a Gentlemans daughter in *Warwickſhire*, his patient, afflicted in an vnknowne manner, & ſtrange, to her parents, neighbours, and to ſome Phyſicions alſo.

1. Shee had a vehement ſhaking, and violent caſting forward of her head euery day *at a ſet time*, in a much marueiled faſhion, and indeede with a lowd and ſhrill inarticulate ſound of two ſillables *Ipha Ipha*.

2. Shee

2. Shee had diuers tortures of her mouth and face, with ſtaring and rowling her eyes, ſprawling and tumbling vpon the ground, grating and gnaſhing of her teeth.

3. Sometimes ſhee fell into a deadly trance, therein continuing the ſpace of a day, repreſenting the ſhape and image of death, without all ſenſe and motion, ſauing breathing and her pulſe, neither was ſhe moued with pinching, or the like.

4. When ſhee came out of the ſame, ſhe would, as if feare-fully affrighted, caſt her eyes looking backward, then on either ſide, and ouer her head, as ſeeing ſomething, and then her eyes would be ſtaring open, and her mouth gaping wide, with her hands & armes ſtrongly ſtretched out aboue her head, with a generall ſtarkneſſe and ſtiffeneſſe.

5. When ſhee was out of her

her fits and seemed to sleepe and slumber, then her imagination ledde her hands to diuers actions and motions, arguing folly, and defect of reason, with her hands onely feeling (without the help of any other sense) she would dresse and attire the heads of such women, as were by her, so strong was her imagination to leade her feeling.

These and other particulars are mentioned; yet the causes naturall, and na urall meanes were vsed by him, and at length by the benefit of the *Baths* she was cured.

In the same booke, c. 9.

Another story he records of a poore boy of *Pichley* in *Northamptonshire*, who was suddenly surprised with a vehement conuulsion, drawing his head and heeles violently backward, carrying his whole body into a roundnesse, tumbling vp and downe, with much paine and inward groaning. The parents held

held him bewitched, and therefore sent for a wise woman, who played her witchery trickes, but could doe nothing. The Doctor shewed the naturall cause to be Worms, which in some time after, the Boy did void, and was perfectly well.

In another book of his, called *the tryall of Witchcraft*, chap. 2. pag. 15, 16, 17. he maketh mention of diuers sorts of persons tormented with diseases, with their terrible accidents and afflictions to the body, of men, women and children, the reason whereof could not bee discerned till after death: but their bodies being opened, the reasons in nature, were very euident in sight.

Amongst the rest, one story he relates, to shew the pestilent euill of seeking to a *white Witch and Wizard*, of a *Gentlewoman* strangely afflicted, with varietie of strange tormenting diseases

diſeaſes together; and being almoſt cured, it was by a *Wizard* whiſpered, and thereupon beleeued, that ſhee was meerely bewitched: which ſuppoſed Witches were thereupon attached, accuſed, arraigned, found guilty and executed; and yet (ſaith he) in true reaſon, and iudicious diſcerning, it is as cleere, as the brighteſt day, that no accident befalling her, was other then naturall. An accurſed crediting then of a Wizard, vniuſtly occaſioned the taking away of the liues of theſe ſo ſuſpected; But thogh the diſeaſes ceaſed for ſome ſixe yeeres, yet ſome of her fits returned againe in the ſeuenth yeere following, and continued longer vpon her, then the other; and now if they will beleeue a Wizard againe, they muſt goe & conceit other Witches, and hang them too.

But now to leaue diſeaſes, it is good to obſerue the force of

Fancie

Fancie and *Feare*, whereby may bee found Witches. But where? only in a fooliſh ſconce (as he ſpeaketh.) And to ſhew this, hee inſtanceth the force thereof in two women going to a Phyſicion, one after another. To the one hee ſaid, ſhee was like to bee vexed with the *Sciatica*, whereof he ſaw the apparant ſignes, which ſhee affirmed neuer to haue had the motion of in all her life: now the ſame night returning home, ſhee was painefully and grieuouſly afflicted with it. To the other, comming ſome two or three dayes after, beſides the paine ſhe made knowne, hee by ſignes told her of the Crampe, which ſhe before ſenſibly neuer had felt, yet that night alſo it came to her.

In his book againſt Empericks, c.8.

Now the firſt party knowing how it hapned to her ſelfe, and hearing the like of her neighbour, preſently concluded, that ſhee

ſhee ſurely was bewitched by the Phyſician. But after her husband, (an vnderſtanding man) to ſatisfie his wiues minde being impatient during her paines) had gone and returned from the Phyſician, ſhee was altered in her opinion, and then prayed her husband to go once more to aske him forgiueneſſe, and if hee ſo would, then ſhould ſhee be well, and indeed ſo her imagination wrought, that at her husbands returne, ſhee met him at the doore, and told him that ſhe was well.

How did a luſty young man at the Aſſiſes preſently faint in reading a conference of two ſpirits, whileſt the ſuſpected Witch was at the Barre, meerely vpon feare to be in danger to be bewitched, as was euident by his words, ſaying, *O thou Rogue, wilt thou bewitch me too?*

Feare and imagination make many Witches among countrey people,

people, being superstitiously addicted, and led with foolish obseruations, and imaginarie signes of good and bad lucke.

Therefore seeing there may be such naturall causes truely alledged for those things, which seemed to be inflicted by Satan, and the prouocation of Witches:

I. Let such as suspect themselues to bee bewitched, consider whether the cause of their vexation be not naturall, and enquire not of a diuellish Wizard, but of learned and iudicious Physicians to know their disease, lest they suspect their neighbours vniustly, and for a iust punishment, God giue them ouer into the hands of those that they doe feare. So likewise should they in the losse of their cattel, looke to the naturall causes of their death: for a beast and horse may die suddenly, and not be bewitched; as an horse

of

Howes Chron. fol. 19.

of one Master *Dorington* in *Huntingtonshire*, suddenly falling downe dead, was opened, there was found in his heart a strange worme round together like a Toade, but being spred, had 50. branches, and was seuenteene inches long.

II. The Gentlemen of the *Grand-Iury*, in case of Witchcraft, when cõplaints are made; should

1. Be inquisitiue of the grounds leading the Complainant, why he thinketh himselfe, or any of his, to be bewitched? whether it bee not rather from his owne feare, then from any other cause? or whether the affliction bee not from some naturall cause?

2. To inquire whether hee hath taken aduice of some learned Physicians, and hath also vsed their best helpes, for remedie, before they enter into consideration of the practices of Witcherie:

Witcherie: becauſe vnleſſe the Witchcraft be very cleere, they may bee much miſtaken; and better it were, till the truth appeare, to write an *Ignoramus*, then vpon oath to ſet down *Billa vera*, and ſo thruſt an intricate caſe vpon a Iury of ſimple men, who proceed too often vpon relations of meere preſumptions, and theſe ſometimes very weake ones too, to take away mens liues.

It is vndoubtedly true, that there is a very great likeneſſe, and alſo a deceiueable likeneſſe, betweene ſome diſeaſes naturall, and thoſe that be really and truely ſupernaturall, comming by the Diuell and Witchery, and therefore neede the iudgement of ſome skilfull Phyſician to helpe to diſcerne, and to make a cleere difference betweene the one and the other, that men may proceed iudiciouſly, and ſo rightly with comfort

sort of conscience, that they be not guilty of bloud.

Sometimes with a naturall disease Satan may also intermix his supernaturall worke, to hide his, and the Witches practices, vnder such naturall diseases, when they at one time worke together. This requireth great vnderstanding, to make a true decision, and right distinction of one from the other, by reason of the illusion (as one saith) of their deceiueable likenesses.

But though to the simple, the likenesse betweene both may seeme one and the same, yet the truth is, the Diuell cannot so mixe his worke with a naturall disease, but the same may be detected in the manifest oddes, and that in two things very cleerely, as I haue read out of a learned Physician.

See *Delrio in Disq. mag. lib. 6. cap. 2. Sec 2. q 3. pag. 967.*

I. By the *Symptomes* and effects, which shew themselues beyond the nature of the disease.

ease. The naturall disease, with the true causes, and proper effects being first knowne, the other effects must needs be from the secret working of some supernaturall power. As for example in a *Conuulsion* (with which a *Noble young man* was extraordinarily for a long time tormented) according to the ordinarie causes thereof in nature, it bereaueth the Patient of motion: for his limbes are starke and stiffe: also it depriueth him of sense and vnderstanding. Therefore in a *Conuulsion* to haue (as the young man had) an incredible swiftnesse of motion, and withall vnderstanding and sense perfect, it must needs be supernaturall.

Fernel. lib. 2. cap. 16. de abditis rerum causis.

II. By naturall remedies discreetly and fitly applyed according to Art: for there are two wayes by these, to detect the finger of Satan.

1. When these naturall meanes do

do loſe their manifeſtly knowne nature, and certainly approoued vſe and operation alwayes in their due application to the diſeaſe, whereto they properly belong.

2. Withall, when the vſe of theſe remedies doe produce effects cleane contrary to their proper and naturall operation: as when one laboureth of a vehement burning thirſt, and ſhall receiue ſome moiſt and cooling thing to allay the heat, the ſame ſhall not onely loſe his nature, but alſo cauſe a greater thirſt immediately, and withall the hard cloſing vp the mouth thereupon. This muſt needs be ſupernaturall. This ſecond is to bee added to the former, becauſe medicines may, for want of Gods bleſſing, loſe their operation, and becauſe that God will perhaps haue ſometime the diſeaſe to be incurable.

Chap. 3.

The supposed to be bewitched and tormented by the Diuell, may be a very counterfeit.

THere may bee neither any naturall diſeaſe, nor any ſupernaturall worke of the Diuell in the ſeemingly afflicted party: but a meere counterfeiting of actions, motions, paſſions, diſtortions, perturbations, agitations, writhings, tumblings, toſſings, wallowings, foamings, alteration of ſpeech and voice, with gaſtly ſtaring with the eyes, trances and relation of viſions afterwards. For there is nothing almoſt in things of this nature ſo really true, but ſome can ſo liuely reſemble the ſame, as the ſpectators ſhall iudge the parties to be ſo indeed, as they ſeeme to bee in outward apparance.

See the Declaration of Popish impostures.

There was one *Marwood*, a confederate with *Weston*, *Dibdale*, and other Popish Priests, who did so cunningly act his part, in trembling, foaming, and raging, when he was touched with *Campions* girdle, forsooth, as made the gull'd lookers on to weepe, in beholding the cogging and iuggling companion in such a seeming miserable plight. The like I saw of a lewd girle at *Wells*; who to be reuenged of a poore Woman, which had iustly complained against her to her Mistresse, counterfeited to be bewitched by her, and so plaide her part, as shee made many to wonder, and some to weepe, as if shee had been possessed.

The Boy of *Bilson*.

The Boy of *Bilson* his counterfeiting discouered, is notorious throughout the land; which Boy seemed to bee bewitched, and cryed out of a woman to haue bewitched him: and when

she

ſhe was brought in very ſecretly, he could diſcerne it. He had ſtrange fits, and ſeemed therein deafe and dumbe: hee could writhe his mouth aſide, roule his eyes, as nothing but the white would appeare, and his head ſhake as one diſtracted. Hee vſually would caſt vp his meate, vomit pinnes, ragges, ſtrawe, wreſt and turne his head backward, grate with his teeth, gape hideouſly with his mouth, cling and draw in his belly and guts; groane and mourne pitiouſly; tell of the apparition of a ſpirit after his fits, ſeeming like a blacke bird. He made water like inke ſometimes, which ſome tried, and wrote with it. At the mentioning of the beginning of Saint *Iohns* Goſpell: *In the beginning was the Word, &c.* he would fall into his fits, as if he could not indure to heare theſe words: Hee became with faſting very

weake, and his limbes by indu-ring extremities, were benum-med. And to conclude, so reſol-ued was hee to beare out his counterfeiting, as when hee was pinched often with fin-gers, pricked with needles, tickled on the ſides, and once whipped with a rodde (being but thirteene yeeres old) hee could not bee diſcerned by ei-ther ſhrinking, or ſhrieking, to bewray the leaſt paſſion or fee-ling.

And yet was hee diſcouered to be a counterfeit, and openly confeſſed the ſame, and how he came to learne theſe trickes, and by whom, and wherefore. At the Aſſiſes hee cryed God mercy, craued pardon of the poore Woman; and laſtly, prayed the whole Countrey to admit of his hearty confeſſion and ſatisfaction.

To this may bee added an other example deliuered by

Maſter

Master *Scot*, in his discouerie of Witchcraft, booke 7. chap. 1. and 2. The story is of one *Mildred* a Bastard of one *Alice Norrington*, seruant to one *William Spooner* of *Westwell* in *Kent*; *Anno* 1574. Shee feigned the voice of a Diuell within her, distinct from her owne voice. This counterfeit Diuell made answer to a great number of questions propounded by Ministers: Hee named one old woman for a Witch, one old *Alice*, who kept him twenty yeeres in two bottles, on the backe side of her house, and elsewhere, and that he came in the likenesse of two birds, and was called *Partener*, and that at her instigation hee had killed three, and named who they were, with many other things: Of all which, there were many witnesses, the names set down by Master *Scot*, and yet all this was counterfei-

ted, and found out by one Maſter *Wotton*, and one Maſter *Darrel*, Iuſtices, ſhe confeſſed, and for the ſame receiued due puniſhment.

In this ſtrange counterfeiting, it may yet verily bee thought, that Satan might therein help him and her to play ſo cunningly this part as they did: for Satan is euer ready to further wickedneſſe, eſpecially tending to the ſhedding of bloud, and to further Popiſh Idolatry, which the Boy of *Bilſon* was enticed to doe, and the Popiſh Prieſts ſought for to eſtabliſh, in exorciſing the Boy, and profeſſing to diſpoſſeſſe him of three Diuels, if his parents would turne, forſooth, Catholiques.

Did not our late King *Iames*, by his wiſedome, learning, and experience, diſcouer diuers counterfeits?

Of *Iuglers*, and their quicke con-

communities; as also of *Tumblers*, crocerittis, agilitie and nimblenesse of spirit, which they can dext erously worke admiration; as also, *juggling tricks and hollow speaking*, even to deceive the sharpest apprehensions. Lastly such as practise, or take *Remedia Amoris de speciebus*, translated by *Theodorus Jonas*, cap. 8.

Of a counterfeit Demoniacke, one for many is *Martha Brossier*, a French woman, whom a large discourse written by the Physitians of Paris, made known for a counterfeit. *Martha Brossier.*

This young woman of some two and twenty years of age, had many fashions, Bishops, Abbots, Religious persons, Counsellors of State, Aduocates, Gentlemen, Ladies and Gentlewomen, with many learned Physitians, assembled in the chamber

ted, and found out by one Maſter *Wotton*, and one Maſter *Darrel*, Iuſtices, ſhe confeſſed, and for the ſame receiued due punishment.

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conueyances; as also of *Tumblers* dexteritie, agilitie and viuacitie of spirit, what they can doe euen to worke admiration: as also of *faining a voice and hollow speaking*, euen so deceiue the sharpest apprehension: Let such as please, reade *Resende Loier de spectris*, translated by *Zacharie Ienes*, *cap.* 8.

Of a counterfeit *Demoniacke*, one for many is *Martha Brosier*, a French woman, of whom a large discourse is written by the Physicians of Pisac, to the King of France. *Martha Brosier.*

This young woman of some two and twenty yeeres of age, had many Spectators, Bishops, Abbats, Ecclesiasticall persons, Diuines, Religious men, Counsellors of State, Aduocates, Gentlemen, Ladies and Gentlewomen, with many learned Physicians, mentioned in the discourse.

She would fetch her breath very short, put her tongue out very far, gnash with her teeth, writhe her mouth, as if shee had a conuulsion, roll and turne her eyes, disfigure her face, with diuers foule, vnseemely and deformed lookes, seeme now and then to bee vexed and tormented with many different and furious motions of all the visible parts of her body. There was a rumbling noise, like the spleene vnder her short ribs, on the left side, and her flanke shee would shake as a panting horse after a violent race; after she would vtter a roaring voice, when some read these words; *Verbum caro factum est, & habitauit factum est*: then with all her strength shee would play her gambols: sometimes lying vpon her backe, she would as it were skip, and at foure or fiue such lifes, shee would remoouue her selfe a great way, at once

from an *Altar*, to the doore of a great *Chappel*, to the astonishment of the beholders, as if a very diuell had carried her: And though her motions were violent and sudden, yet there seemed no change of pulse, breath, or colour. In her fits shee would indure without shew of paine, the deepe pricking of pinnes in her hands, and necke, and hardly any signe of bloud. And yet for all these things, after diuers moneths shee was wisely discouered to be a lewd counterfeit, and so adiudged by the Parliament, & that iudgement maintained for sound by the learned Physicians of *Paris*, as is to bee seene in the published discourse, wherein they giue reasons of these her practices. And whereas it was reported that she spake in her belly and breast, when her mouth and lips were shut, they shew that it is no

To speake in the brest or belly, with the mouth close shut.

argument to proue a Diuell to be such an one, and doe bring two instances; one of a woman (as *Mildred* before mentioned) that could doe so; and another of a *Rogue*, as they call him, who by this tricke and such other deuices got much money.

Now of these counterfeits, *some* play their parts for gaines, as the last named: *some* for reuenge, as the Wench at *Wels*: *some* to aduance Poperie, as did *Marwood*: *some* to please others, which would haue it so, as one *Maire* another companion with *Weston* and *Dobdale*, did in feining his trances, though he was indeed no counterfeit in his disease, (called *hysterica passio*) but his trances hee confessed to be feined: *some* of a pleasure they take to gull spectators, and to bee had in admiration, when they perceiue their feates and deui-

In the Declaration of Popish imposture.

deuised tricks to get credit, and by relation to bee made much more then they be, as the many false reports went of the aforesaid *Martha*, that she was lift vp into the ayre, and that she spake Greeke and Latine, and other things, which she neuer did.

For when people come to see such supposed to be possessed by a Diuell or Diuels; some are filled with fancyfull imaginations, some are possessed with feare; so, as they at first time, on a sudden, thinke they heare and see more then they doe, and so make very strange relations without truth, if they take not time, & come againe, and againe, to see and consider with iudgement, and with mature deliberation such deceiueable resemblances.

Therefore heere the Gentlemen of the *Grand Iury*, before they write *Bills vera*, are with

with all serious attention to looke vpon the seeming bewitched, and to ponder all the circumstances, least they be deceiued by a counterfeit: for such a one, without very wary circumspection, may soone be taken for one indeed bewitched, and that vpon these grounds:

1. Through mens sudden beholding such vnaccustomed strange feates, as these counterfeits can act.

2. By their simple apprehension of the outward apparances of things, not imagining that therein is deceit.

3. He vpon their easie beliefe, to take it as they see and imagine also to be, without diligent search to diue farther into the deceit.

4. By the relation of that that they haue seene & heard, with not a few additions of their owne mistake, setting all out with words of wonderment,

meene, to allure others to their vaine beliefe.

5. Lastly, by the credulousnesse of too too many, receiuing these reports as true, and ouer-confidently auerring them so to be: to the settling of meere opinions, that those shewes are indeede substances, and that the partie, or parties are bewitched, without all peraduenture.

Therefore let the wise Iury heere make diligent inquirie,

1. After the wisedome and discretion of the witnesses, whether they can discerne well betweene reall and counterfeit acts; and how they so discerne the same.

2. What sufficient triall hath beene made of the supposed bewitched, as also, by whome, and how long.

3. And to these let them ad, for still better satisfaction, their owne

owne endeauours, to discouer the iuggling tricks

Quest. Whether ought we to be offended, How Counterfeits may be discouered?

Answ. To answer to this, wee must consider, first, what a Counterfeit is, and secondly, what it is that he endeauoreth to counterfeit? A *Counterfeit* is not that truely, which he pretendeth to bee, but onely a shadow thereof, in a most cunning manner, resembling it, that by the likenesse hee may deceiue others, to further his owne intended ends therein: so that in the resemblance & apperant shewes lieth the deceite. To this, the spectatours must diligently take heede, obserue warily, set themselues downe to examine them afterwards, and to be carefull not to credit any thing at first view.

A *Counterfeit* is not restrained

ned by the power of that which hee or shee labours to shadow out, whether a thing naturall, or supernaturall: which in one, not a Counterfeit, haue a power ouer him or her, in whom or on whom they be; so as they cannot shew them at their owne pleasure, but when the naturall, or supernaturall power worketh: but the *Counterfeit* is his owne; to doe his tricks when he pleaseth, for his best aduantage.

Therefore the iudicious Spectatours, are to weigh seriously the occasion of entring into the fits, with all circumstances, before whom, at what time, in what place, who those be which are about him or her, what both the party and they doe before, in the time of the fit, and after; and withall, to obserue the manner how the partie entreth, continueth, and endeth the fits: that out of either

ther some, or out of all these, his or her fraud may be discovered, as vndoubtedly it may in conuenient time, though not on a suddaine, nor in the concourse of an ignorant, wondring, talking, and amazed multitude; necessarily to bee removed, in trying a cunning Counterfeite.

II. Hauing thus considered the first thing for the discouerie, the next is, to know what he goeth about to counterfeite, not professedly, as Stage-Players doe, the actions, manners, conditions, places, and states of men; but one of these two, either the *naturall* (but violent) *diseases*, or *supernaturall workes* of the Deuill.

If he or she counterfeite naturall diseases, as the *Apoplexie*, the *Epilepsie*, the *Conuulsion*, the *Frensie*, *Histerica passio*, the *Suffocation* of the *Matrix*, or the *Mother*, the motion of

Trem-

Trembling and *Panting*, the *Crampe* and *Stifnesse*, or the diseases mingled of these, the learned, iudicious and experienced Physicians must discouer him or her so counterfeiting.

How to discouer a Counterfeit of naturall diseases.

But in absence of these, for the present, if any be otherwise learned, and haue bookes, let him or them,

I. Consider the nature of any disease, and the accidents thereof, which is to haue their times of beginning, of increasing, of full force, and so of declination.

Now this being so, the nature of naturall diseases and accidents thereof, as Physicians doe teach: enquiry must be made, whether they began by little and little, increasing in time to full force: or that at the first, when they seemed to take beginning, they at once then mounted to the vt-

vtmost extremitie; and doe likewise cease all in a moment: then the disease and accidents thereof, are either counterfeit, or supernaturall, as were the Boyles on the *Egyptians*, and blaynes suddenly breaking out, as did the sore boyles on *Iobs* body, and were nos naturall.

Exo. 9.
Iob. 2. 7.

II. Consider the fits, and to what speciall disease those fits may be resembled, and if any haue such bookes, as doe describe the nature of such diseases, let them looke thereinto, and compare them together, to see the oddes and differences betweene them.

III. Consider how that naturall diseases and motions thereof, especially violent (which these vndertake to counterfeite) leaue the bodies weakened, the visage pale, the breath panting, the pulse changed, the spirits infeebled, with such

such other effects, as violent diseases, from naturall causes doe produce, and leaue as true testimonies of the truth thereof. If therefore after the violent fits, the parties be strong, can walke about, talke with merry company, tosse the pot, whiffe the Tobacco pipe and such like; the disease, if it be not supernaturall, it is counterfeite; for it is not naturall.

But before I leaue this; one thing more may be noted, that euen a Counterfeite may haue some naturall disease vpon him or her, and make aduantage thereof, adding their owne iuggling tricks thereto. As *Mahomet* the *Turkish* false prophet made benefit of the falling sicknesse, with which disease hee was afflicted. So some with melancholy affected, may become pale and meager, and being subtile in their inuention,

will

will thereof make vse to play their prankes. Many before named, had the *Hysterica passio*, and added thereto counterfeit trances. Care therefore must be had, to difference the counterfeiting, from that which is naturall, wich requireth iudgement. And therefore, albeit, I haue set downe these, as some helpes, where the Physician cannot be had, to informe the Gentlemen of the Iewry; yet if it be possible, let them vse the learned mens helpe and aduice in these things. And thus much for the discouering of a counterfeit in naturall diseases.

How to detect a Counterfeiter of diabol and supernatu. tricks.

But now if he or shee counterfeit Diabolicall practices of persons bewitched and possessed; then are the Gentlemen to acquaint themselues with the true signes of such as bee possessed, so to discouer the dissembler; and according as I finde in holy Scripture, they be

be these:

I. An extraordinary strength, accompanyed with exceeding fierceneſſe, to be able to pull chaines in sunder, and to breake fetters in pieces, to cut themselues with stones, to teare off their cloathes, & to go naked; to runne into solitary and hideous places, and not to be tamed: Here is a Deuil, Mar. 5. 4. 5. Luk. 8. 29.

II. When one is suddenly taken vp, and throwne with violence among and in the midst of a company, and not be hurt, Luk. 4. 35.

III. When one is *Lunaticke*, taken often and cast into the fire, or water to be destroyed, Math. 17. 15 Mar. 9 22.

IV. When one walloweth, foameth, gnasheth with his teeth, is rent and throwne to and fro, and withall *pineth* away in body, as in Mar. 9. 18, 20. and that for a very long time,

time, to be so tormented.

V. When sight, hearing, and speech, is taken from one strangely, as in Matth. 12. 22. Mar. 9. 25.

VI. When one is violently tormented, the spirit bruising the partie, making him or her, with tearings to foame againe, and suddenly to crie out, Luk. 9. 39.

VII. When one speaketh, in his or her fits, in an extraordinary manner, not after their owne naturall or ordinary course of vnderstanding, as did *Saul*, 1. Sam. 18. 10. speaking such truths, as possible they by no naturall apprehension, or by instruction, could attaine vnto, as did diuers possessed, concerning Christ, who, they said, was *the holy one of God*. Mar. 1. 24. *The Son of God*, Mar. 3. 11. *The Sonne of the most high God*, Mar. 5. 7. and as the *Pythonysse* said of *Paul* and *Sylas*, *These*

are the seruants of the euerliuing God, and teach vnto you the way of Saluation, Act. 16. This knowledge they had not by naturall reason: for flesh & blood reuealed it not, Mat. 16. Neither did they learne it of men: for the Iewish Teachers opposed these truths, Math. 27. 43. & 26. 64. It was then the Deuill in them, that knew him, who made them so speake, Mar. 1. 34.

We may reade in learned relations, of such, as in their fits, would speake strange languages. *Fernelius*, an vndoubted testimony, mentioneth, how he saw an ignorant and frantick boy, and heard him in his madnesse to speake Greeke. *Melanchton* saith, that hee saw a *Demoniacke* woman in *Saxony*, who could neither write nor reade, and yet spake both Greeke and Latine.

Lib. de abd. rerum causis, c. 16. Bodin. de Daemono. l. 3. c. 6.

VIII. When one diuineth, as the *Pythonisse* did, Act. 16. & fore-

foreselleth to such as come to demand questions of things to come, or doeth reueale hidden things. As *Sleiden* in his Commentary telleth of Anabaptisticall Maides, when some hid their monies, they would tell where they hid the same.

IX. When holy meanes is vsed as Christ did by his Word and power, the the party to cry with a lowd voice, to be sore torne, & at the spirits departing, to be left for dead in the iudgement of the beholders, Mar. 1. 26. & 9. 26. Luk. 4. 34. & 15. 42. Thus is tell out with the possessed, recorded in holy Scriptures. Let the practices of Counterfeits be tryed hereby, and also by the signes of those that are bewitched. Of which (in the next booke and 12. Chapter) hereafter.

CHAP.

Chap. IV.

That the Diuell and euill spirits, through Gods permission, may doe much euill vnto the godly for their tryall, and vnto the wicked for their punishment, without any affectation of Witches.

IT is too common a receiued errour, amongst the vulgars, yea, and amongst noe a few persons of better capacitie, that if any bee vexed by a spirit, that such are bewitched. But it is a cleere truth, that the Diuell may afflict man or woman, their children and their cattel, without the knowledge, consent or association with any Witch.

1. The History of the Euangelists accuse the diuell and vncleane spirits, for all the vexations, torments, and tortures

which many possessed endured, and not a word of any Witch, to set the Diuell on worke.

2. The people which brought the possessed to our Saviour, complained onely of the Diuell, Matth. 15.22. Luk. 9.39. They made no mention of Witches, nor (for any thing wee reade) had any suspition of them.

3. We finde that God hath often sent the Diuell, as the Executioner of his displeasure, without any means of a Witch, as amongst the Egyptians hee sent euill angels, as before I haue shewed out of Psal. 78.49. betweene *Abimelech* and the Sichemites, Iudg. 9.23. So vpon *Saul*, 1. Sam. 16.15. And so were a Legion sent by Christ into a Herd of Swine, Mar. 5.12. Thus we see Diuels sent immediately from God, without any instigation of Witches, who are giuen ouer of God into the

hands

hands of the Diuell: neither doth God vse them, as his instruments to worke by, as hee doth by Deuils, and other wicked men, in other cases: as hee did by *Nabuchadnezzer* with his hoste, so by *Cyrus*, and others, to punish by them, whom he had determined so to deale with.

4. We reade that the Diuell entred into the Serpent, when there was yet no Witch, Gen. 3. Hee, when God gaue him leaue, entred into the Sabæans, and Chaldeans to rob *Iob* of his cattel. Hee burnt his sheepe with fire, blew down the house vpon all *Iobs* children, and killed them, and at length tormented *Iobs* bodie, and affrighted him with visions and dreames, Iob 1. & 2. & 7. 12. and without any setting on by a Witch.

5. The Scripture telleth vs, that Satan needs no prouoker to set him forward: for the text

 saith,

faith, that hee compasseth the world to and fro, Iob 1. and goeth vp and downe like a roaring Lyon, seeking whom hee may deuoure. 1. Pet. 5. Hee is ready, (if God giue way) to be a lying spirit in the mouthes of *Ahabs* Prophets to seduce him, 1. King. 22. and to beguile them.

6. Lastly, the Diuell may take possession of a man or woman, not by the instigation of another, but this may come to passe by the very parties owne default that is possessed, by invocating the Diuell, as to say, *The Diuell take mee*, or, *Would the Diuell had me*, if a thing be not so and so, which may bee spoken in so vnhappy a time, as God may giue the Diuell then leaue to enter, of which there haue beene examples. 2. By intermeddling with curious Arts, and so become possessed of a Diuell. 3. Or by buying a familiar

See for what sinnes the Diuell by Gods permission seizeth vpon any. *Delrio lib. 3. par. 1. quest. 7. sect. 2. p. 429.* pride, hatred, vncleanesse, persecuting the iust, falling from truth, blasphemie, cursing, vnmercifulnes, & prophane contempt of holy things. See the Theater of Gods iudgement in cursing.

familiar ſpirit, as a Gentleman did a Ring of another, wherein was, as he was told, a familiar incloſed, of whom hee would know many things. Which Ring hee at length (being diſpleaſed with the ſpirit for telling him many lyes) one day caſt into the fire, vpon which the ſpirit ſeazed vpon him, and became his tormentor. A iuſt plague to ſuch as would conferre, heare and learne of a Diuell.

Bodin. de Dæmonomania.

4. Such as will increaſe their skill by Satan, as *Hermolaus Barbarus* did, and as the Chymicke melters, ſeeking the Philoſophers ſtone, but failing by their Art, haue asked counſell of the Diuell, as *Bodinus* relateth from an approued witneſſe; it is iuſt with God to let the Diuell poſſeſſe ſome of them.

Cyted in *Roberts* his Treatiſe of Witchcraft, *pag.* 33. *De Dæmono. l.3.c.3.p.261.*

Thus we ſee the Diuell may bee the ſole Agent, without

the fellowship of a Witch. And therefore this point the Gentlemen of the *Grand-Iury* are to take into their serious consideration: lest some be vniustly prosecuted and condemned, when the diuell onely is the deede-doer, as they may see in the many instances before set downe in holy Writ; and may bee read in other Histories.

Also if such as be afflicted, or their friends, would consider with themselues, how that Satan may be the sole worker; it would

1. Make Atheisticall hearts to shake off securitie, and worke in them a dread & feare of God, when they shall consider a fiend of Hell, not sent of a Witch, but of God, to be their tormentor.

2. This would cause them to seeke to God for helpe in the first place, knowing that he

he onely, and none but hee can ouerrule and command Satan, and make him to giue ouer his practices.

3. If there be any grace in them, it will cause them to vse holy meanes, such onely as God alloweth of, as remedies to helpe them, as fasting and prayer, with a searching of their wayes, and the reformation of their liues.

4. In this case they neither can tell how, nor dare to imagine which way to bee reuenged of the Diuell, as the vaine generation of men labour to bee reuenged vpon suspected Witches, for sending the Diuell; vpon which Witches onely they fly with violence, like raging Tygers in heart, thinking so to remoue a Diuell from them, neglecting irreligiously the former sanctified meanes for their comfortable deliuerance.

Queſt. But you will perhaps heere aske, how one may know that Satan is the onely Agent, without the conſent of a Witch?

Anſw. I anſwer. 1. If there be not any ſuſpition at all of a Witch, but onely ſome apparition of a ſpirit, as I could giue herein a very rare inſtance of an afflicted perſon neere by me.

2. If there be a ſuſpition, yet the ſame not iuſt, but an idle, vaine, and fooliſh ſuſpition, without any good ground, of which idle ſuſpitions, you ſhall heare in the next Booke.

3. If the ſuſpition be vpon great probabilities, and very ſtrong preſumptions, yet vnleſſe theſe doe leade to proue, that the ſuſpected hath made a league and compact with the Diuell: hee worketh not with them; but is the ſole Agent: for without this league, hee will not bee an Agent for Witches. How to

proue this league: see the second booke, chap. 18.

4. If the suspected be proued a Witch, by making the league, yet for all this, it may be the Diuell alone, except it can be proued, that the suspected Witch or Witches haue procured Satan to afflict those, for whose cause they are prosecuted.

For although they be Witches, yet it will not therefore follow, that euery one afflicted in their bodies, or in their children, or in their seruants, or in their cattel by Satan, are so vexed by the procurement of those Witches, except vpon further proofe, which must bee inquired after; as the proofe of their falling out, their malice in bitter cursing, their threates to bee reuenged of them, therefore telling of euils to befall them, the ill accidents which happen thereupon pre-

ſently on a ſudden, or in a very ſhort time, of which more at large in the other Booke, chap. 17.

Thus by theſe may men diſcerne, whether the Diuell bee the ſole Agent or no. Before I end this Chapter, ſome other Queſtions may bee propounded touching Spirits or Diuels.

Queſt. 1. Queſt. 1. *What it is the Diuell can doe, if God be pleaſed to giue him leaue?*

Anſw. *Anſw.* To anſwer to this Queſtion, I will take the Examples in holy Scripture; and ſo from thence gather the particulars.

See *Delrio de diſq. mag. l.* 2. *q.* 10. 11. 12. 13. 14. concerning the power of ſpirits.

1. Gen. 3. 1. Wee heere learne, that the Diuell may enter into a dumbe creature. 2. That he can out of the ſame vtter a voice intelligible. 3. That he wil offer conference (if any will hearken to him) to deceiue. 4. That hee chooſeth the

the ſubtilleſt creature to deceiue by, and the weaker veſſell to conferre with. 5. Hee is powerfull in his perſwaſions to ouercome.

2. Exod. 7. 11. 22. and 8. 7. with Pſal. 78. 49. Hee can deceiue the eyeſight, and ſeeme to change one creature into another, as a Rodde into a Serpent, Water into bloud, and to make, as if Frogges were before vs, and he can greatly trouble vs.

3. Iudg. 9 23. He cā ſet people at odds, to deale treacherouſly one with another, and to make them riſe vp and murther one another, as this ſtory ſheweth.

4. 1. Sam. 16. 14. Hee can trouble and terrifie a man, and can alſo rap him beyond himſelf to make him propheſie, chap. 18. 10. as he did the Sybylles. He will force to murther, chap. 19. 9.

5. Iob 1. & 2. He can ſtirre vp wicked men to ſpoile and rob

rob vs, and to kill and murther our ſeruants, chap. 1. 15, 17. He can make fire fall downe, as from heauen, to burne and conſume man and beaſt, chap. 1. 16. Hee can raiſe a winde to blowe downe our houſes ouer our heads, and kill vs, chap. 1. 19. He can ſmite our bodies with ſore Bylles all ouer, chap. 2. 7. Hee can ſcarre vs with dreames, and terrifie vs with viſions, Iob 7. 14. & 6. 4.

6. 1. Sam. 28. 12, 14, 19. He can counterfeit the reſemblance of an holy man, his perſon and his words, and relate truely things paſt, and alſo foretell ſome things to come, as they ſhall fall out, as heere, and as often hath beene found true, which hee doth: 1. By his knowledge of diuine prophecies, and his vnderſtanding of the drawing neere of their accompliſhment. 2. By his exquiſite skill in naturall things;

How the Diuell can tell things to come.

Debio lib. 4. cap. 1. qu. 1. 2. pag. 529.

not

not onely by the generall causes, but the subordinate to them, with the particular operations, what necessarily they must produce. 3. By his diligent obseruation of innumerable instances, from the worlds beginning, of the periods of Kingdomes, and Families, of the causes of their changes, and ruine, and so conclude by experience of the like to come.

4. By his owne, and his fellow Deuils diligence in all places, whereby they are acquainted with all secret plots, consultations, resolutions, and preparations, which they will relate to others, which know them not, as predictions, which are onely that which they elsewhere see and heare. 5. By his owne perswasions, and working through his suggestions in mens hearts, and his obseruing the effectuall operations thereof, prouoking to bring

bring the ſame about, and ſo can foretell what ſuch will doe. Thus hee could haue told of *Caines* murthering of *Abel*, and of *Iudas* his treaſon, becauſe hee had wonne them thereunto. 6. By his knowledge of Gods will, to allow him to doe this or that, as he did to *Iob*, to *Abimelech* and the *Sichemites*, of which hee could haue foretold. Thus can he tell many things, as he did *Sauls* death, and the *Iſraelites* ouerthrow.

7. Matth. 4. 3, 4. Here he dares to make an aſſault vpon any, if thus vpon our Sauiour. 2. Hee can take men and carrie them from place to place. 3. Hee can ſet a glorious repreſentation of theſe worldly things vnto the eye. 4. He labours for a league, and to bee worſhipped.

8. Matth. 9. 32. and 12. 22. and 15. 22. and 17. 15. with Mark.

Mark. 1. 20. and 5. 5, 7. and 7. 26. and 9. 17, 18. 20, 22, 25, 26. and Luk. 4. 35. and 7. 2. and 8. 29, 39. and 11. 14. and 13. 11, 16. Out of all which places wee may obserue, that the Deuill can bereaue one of his wits, and make one lunaticke, deafe, dumbe, and blind, bow the body together, so that one shall not be able to lift vp himselfe. Hee can enter in, and possesse any really, and make them inuincibly strong, and worke other effects: of all which, before in the latter part of the 3. chapter.

9. Acts 8. 9, 10. and 16. 16. He can bewitch the people, making them beleeue, that his works are the great power of God: and can, by the tongue of the possessed, diuine and foretell things, and vtter great praises of the seruants of God.

Quest. 2. *What sorts of persons may the Diuell possesse?* Quest. 2.

Answ.

Answ. *Answ.* Children, Luk. 13. 6. Young folkes, Mark. 7. 26. Men, Mark. 5. 2, 1, 23. Women, Luk. 13. 16. Matth. 15. 22. yea, such as bee the elect of God. *Iob.* Chap. 1. and 2. A daughter of *Abraham*, Luk. 13. 11, 16, and *Mary Magdalen*, Luk. 7. 2.

Queſt. 3. Queſt. 3. *How long may people be thus vexed by Satan?*

Answ. *Answ.* For a long time, Luk. 8. 27. from a child, till one be growne vp, Mar. 9. 21. euen 18. yeeres Luke. 13. 16.

Queſt. 4. Queſt. 4. *How many Deuils may be in one at once?*

Answ. *Answ.* Seuen, Luk. 7. 2, and more, Luk. 11. 26. yea a whole legion, Mark. 5. 9.

Queſt. 5. Queſt. 5. *May not a Deuill and a good Angel be together in one man?*

Answ. *Answ.* I thinke not; for of good Angels I reade, that they pitch about the godly, Pſal. 34. they guide and beare vp the godly

godly in their waies, Psal. 91. and are ministring Spirits, sent forth to minister for them that be heyres of saluation, Heb. 1. 14. but of entring into them, I reade not.

Againe, that a Deuill may bee *ventriloquus*, I haue heard, and read of, but neuer of a good Angell to bee so.

Moreouer, for him to be in a godly man, there is no necessity, to pleade for him against a Deuill; he hauing the holy Spirit, and by him the Word of God, for instruction and comfort. And to conceite him to be in an vncleane person, a vaine and loose liuer, and one of an vnreformed life, sensuall, voide of the Spirit of grace, to comfort him, is beyond all warrant of holy Scripture. Iude. 19.

Obiect. But *it will be said, that two haue beene heard sometimes to speake in one man, one like* Obiect.

like a Deuill, in a great voice, and another pleading against him with a small voice.

Answ. What then? 1. May not one Deuill counterfeit two voices, as well as one man can, very artificially, three or foure, one after another? If they speake at once together, there is two; but it cannot bee concluded, that there are two, because of the change of voice, and one speaking after another.

Secondly, If two be supposed, they may bee both Deuils, for all their pleading, as is recorded in a booke intituled, *The admirable history of a Magician*, where, in one person was a Dialogue betweene *Verrin* a little Deuill, who spake all after an holy manner, and *Belzebub* the great Deuill, who spake wickedly, and blasphemously. The one counterfeiting the possessed, the other, threat-

threatning and terrifying. The pretended good Angell, is the worſe Deuill, ſoothing vp the vaine man in a fooliſh conceite of Gods great fauour, as hauing an Angell ſent for his ſoules ſafegard, as if he were ſo precious in Godseyes, to witneſſe him to be his by an Angell, to whom the Lord hath not vouchſafed his Spirit to witneſſe his Adoption, in the worke of Regeneration. A very illuſion.

Queſt. 6. *When the Deuill is in one, how he may be caſt out?* — *Queſt. 6.*

Anſw. 1. Not by any power in, or of man: for Satan is the ſtrong Man, in Matth. 12. 29. Mark. 3. 27. whom man cannot binde, or ouermaſter. — *Anſw.*

2. Not by any force of Popiſh Exorciſmes, as Romiſh Prieſts brag: for wee reade of Prieſts, yea chiefe Prieſts, profeſſed

Jo. Bap. Romidan a Superiour.

Jo. Billet in the admirable History of a Magician.

See the B. called the boy of Bilson, against the Romish Exorcists.

sessed Exorcists, adiuring spirits in the name of Iesus, and yet the *Daemoniacke* set vpon them and wounded them. Moreouer wee may reade, how Romish Exorcists haue vsed their Exorcismes, aboue a yeere together, vpon one person, and neuer the better. *Bodinus*, in his *Daemonomania*, telleth vs of a Deuill, that told them, that he would not come out for any mans sake, but for a Priest called *Motanus* who was a Magician. So little careth the Deuill for a Priests power in Exorcising. Their words cannot coniure a Diuell: for if they could worke effectually, what neede they set vp so many Counterfeits, to pretend to bee possessed, on whom they might shew their imagined power? To which, if any Diuell hath at any time yeelded, it was because hee would,

would, and not for that hee was inforced thereunto, to beguile the superstitious Exorcists and others, relying vpon such meanes.

3. Not by the power of any great Diuell, to force out another, as our Sauiour teacheth, Matth. 12. 25, 26. Mar. 3. 23, 24. And therefore not by Art Magicke, which beleeuers doe detest, Act. 19. 19. as being the Diuels inuention, to which hee may voluntarily yeeld, to vphold the diuellish Art; but by which hee cannot bee forced, because both the Art and the practice is from his owne selfe.

Therfore diuels are to be cast out onely by the finger of God, Luk. 11. 20. euen by the power of his holy Spirit, Matth. 12. 28.

And the meanes to haue this aide of the power of God, is to bee obtained by fasting and prayer,

prayer, Math. 17.21. Mar. 9.29. And this was the onely meanes in the Primitiue Church, & not by Exorcismes, as euen *Bodinus* a Papist doth witnesse, and citeth the testimony of *Austin*, *Chrysostome*, *Clement*, *Sozomenus*, and the practices of Saint *Hilarion*, who without the host, without adiuration, without questioning with the Diuell, by onely vsing prayer to God, cast out the Diuell. In ancient times the *Daemoniackes*, saith the same Author, were brought into the Congregation, and there publique prayers were made to cast out the Diuell, and such meanes haue preuailed in these our dayes, and warrant wee haue from Christ and his ancient Church to vse the same, and not these superstitious, idolatrous, and very diabolicall practices of the Romish Antichristians.

Lib. 3. c. 6. de Daemonomania.

Queſt. 7. Queſt. 7. *Whether the Diuels*

uels be willing to depart easily out of the possessed?

Answ. No verily; as appeareth from the plaine euidence of the Scripture, by their crying, when they were to come out. Act. 8. 7. By tearing the possessed, when they were commanded to come out, Luk. 15. 42. and 4 35. By their petitioning Christ to send them into other creatures; as swine, before they would goe out, Matth. 8. 31. By the force of the Word, which saith, that they were *cast out*. By that place of Luke 9. 39. which saith, that he *hardly departed*. Lastly, by the Diuels acknowledging it to be a torment, to bee commanded to come out of the man, Luk. 8. 28, 29. *Answ.*

If then there be no forcing of him, but by the power of God, through fasting and prayer performed in faith: but that the Diuell goeth out, and leaueth

leaueth the afflicted willingly: great cause there is to suspect (if there be no counterfeiting) that the Diuell doth, one way or other, some greater mischiefe, or else intendeth to returne againe, with seuen other worse then himselfe, and so make the last state of the partie worse then the first, Mat. 12. 45.

CHAP.

Chap. V.

That seeing men, or women, or beasts may bee afflicted, from some naturall causes: or that some persons may counterfeite cunningly many things: or that the Deuil may be the sole worker, without consent of a Witch: people are not rashly and in the first place to ascribe the cause to witchcraft.

IT is an euill too common amongst the ignorant vulgars, amongst the superstitious, the popishly-affected, amongst others of a vaine conuersation, which are Protestants at large, neutrals in heart, sensuall, without the power of Religion, and amongst all the generation of vaine people, to thinke presently, when any euill betideth them, that they,

or theirs, or their cattell are bewitched, that some man or woman hath brought this euill vpon them. From which irreligious & vncharitable thought, so preiudiciall to their soules safetie, many reasons may withdraw them.

I. The consideration of Gods owne hand, of some naturall causes, of some power of Satan, without any Witch, as in the former Chapter is shewed at large.

II. An approued truth by long experience, that such as little dreame of Witches, and lightly regard them, are hardly at any time or neuer troubled with them: but on the contrarie, such as euer liue in suspition of them, such as feare them, giue to them for feare, and vpon any ill hap are euer dreaming, that they are the instruments, and are most plagued by them, which plainely sheweth, that this

this their ſuſpition, feare, and aſcribing their harmes to Witches, doe much diſpleaſe God, who maketh them to feele the ſmart thereof.

¶ I. All doe grant, which haue any knowledge of the power of Witches, that they worke by the Diuell; they curſe, banne, threaten: but hee workes the miſchiefe. Therefore keepe off the Diuell, and there is no feare of a Witch. She may bid him goe, but that is, if he himſelfe liſt; or if hee pleaſe, to ſatisfie her reuengefull heart, he muſt haue leaue from God. For her ſending giueth not, nor increaſeth any power in the Diuell, either to worke his owne, or her malice vpon any. If a mans own ſinnes prouoke not God, if our wayes pleaſe him, and that hee hedge vs about (Iob 1.) wee need feare neither Witch, nor Diuell. But let vs ceaſe to ſinne,

feare God, obey him, and wee shall be safe enough.

IV. The manifold euils which happen and fall out vpon this so present imaginarie conceit to be bewitched.

1. It withdraweth mens minds from the consideration of Gods hand so, as they doe not humble themselues before him, as they ought.

2. It maketh them thinke, that though it be a Diuell that afflicteth them, yet that he neither is sent of God (as ill spirits sometimes be) nor that hee commeth of his owne malicious disposition against mankinde (when the Scriptures shew the contrarie) but that the Witch only hath sent him, else had hee not come to torment them. So as heere their thoughts are wholly vpon the Witch, as if hee or shee were the onely commander and ruler in this action.

3. The Deuill hereupon taketh great aduantage, and worketh mightily vpon such persons, which bee so apt to beleeue themselues to be bewitched: For

First, hee worketh in them a slauish feare, to stand more in awe of the creature, then of the Creator.

Secondly, vpon this feare, if any thing happen amisse, hee suggesteth a suspition of this or that party to be a Witch.

Thirdly, the suspition a little settled, hee then stirreth the man or woman to vtter the suspition of this or that neighbour.

Fourthly, the Diuell worketh credulitie in those neighbours, and withall sets them on worke to second the relation, with opening of their suspicious thoughts of the same parties: and withall, to tell what they haue either heard from others,

or obſerued from themſelues, that may tend to increaſe the ſuſpicion, that ſuch an one is a Witch.

Fiftly, through this credulitie, this relation, and rumouring this ſuſpicion, from one tattling Goſſip to another, it is taken for granted, that ſuch an one is a Witch, and hath bewitched ſuch a man, woman, child, ſeruant, or beaſt.

Sixtly, vpon this groweth a generall diſlike, with a feare of the ſaid party ſuſpected, ſo as others vpon any ill hap, begin likewiſe to blame the ſame partie for that ill accident.

Seuenthly, to make vp the Diuels plotted miſchiefe herein; he maketh the party ſuſpicious to marke all the words and deeds of the ſuſpected, and to interpret the worſt of them, to gather matter to accuſe the ſame of Witchcraft. And to performe this, the Diuell perſwades

ſwades ſome to ſeeke to a Wizard for helpe and counſell, which hel-hound telleth them, that they are bewitched, that they liue by ill neighbours: and hereupon returning home, they publiſh it amongſt their neighbours, that now without all peraduenture, ſuch an one is indeed a Witch, and hath done this and that harme.

Laſtly, hereupon the Diuell ſtirreth vp ſome more impatient, more fiery and inraged the the reſt, to ſeeke reuenge, to hale the ſuſpected before Authoritie, to procure his or her impriſonment, and at laſt, perhaps, follow him or her to death, which is that which in all theſe things the Diuell laboured for. For he is a murtherer, and delighteth in bloudſhedding, eſpecially of innocent bloud, as it may fall out in this caſe, and (as learned men write) ſometimes it doth, vpon

onely fallible presumptions.

V. And lastly, they may be drawn from this their rash conceit so sudden, and soon in their minde, by the Scriptures silence, no where ascribing tortures, paines, vexations, anguish in minde or body, losses of cattell or other goods to Witches; but to *Gods hand*, Iob 1. 21. Psal. 39. 9. or to *men* openly and violently wronging, robbing, spoiling and killing, as in Iob 1. 15, 17. or to Diuels, Matth. 15. 22. Luk. 9. 39. but, as is said, no where in all the Bible to Witches.

Quest. Quest. *It may heere bee demanded, why the Scriptures doe not any where ascribe, (as men doe now) bodily harmes vnto Witches, seeing there is such mention of Witches and Witchcraft in many places?*

Answ. *Ans.* The Scriptures of God doe neuer assigne instruments to bee set on worke by him, which

which haue not power in themselues to doe what he imployeth them about, whether it bee Angell, Diuell, Man, or any other creature; nor ascribeth vnto them any deede, which they cannot do of themselues, without the helpe of some other: But Witches are Satans slaues, who cannot doe those euils, which men accuse them of, but the Diuell doth it for them. Therefore the Scriptures ascribe the Acts to the Diuell as his owne, and not vnto Witches (though they consent) becauſe they doe them not themselues.

II. It is done in speciall wisedome from God, to teach all that bee godly (for whose sakes the Scriptures are penned, and who indeed make them their rule and guide) to ascribe least vnto Witches, or rather nothing at all in this kinde to them, as the multitude do. But to iudge of a Witch as a Witch,

and of her actions, as they are in the practices of Witchcraft, distinct from the working of the Diuell, and her or his consent with the Diuell in euils. For so shall Witchcraft be detested as Witchcraft, as it ought to be; and not onely because of the mischiefes which befall men thereby, as generally men imagine, which yet are the Diuels, and not the Witches practices, as shall in the booke following bee more fully declared.

A GVIDE TO GRAND-IVRIE MEN.

The second Booke.

CHAP. I.

That there are Witches.

THough some haue gone about to proue that there are no Witches: yet the contrarie tenent is vndeniably true, that there are Witches.

1. From the lawes that God himselfe hath made against them: 1. Forbidding the practice of Witchcraft, and that none amongst his should bee Witches,

Witches, Wizards, Necromancers, and such like, Deut. 18. 10, 11, 12. 2. Forbidding any to goe to them, Leuit. 19. & 20. Isa. 8. 19. 3. His commandement to put Witches to death, Exod. 22. 18. If there were no Witches, what neede these lawes?

II. From the Historie of the Bible, which nameth to vs certaine Witches, as the Sorcerers of Egypt, Exo. 7. *Iannes* and *Iambres*, 2. Tim. 3 8. Those in Babylon, and Persia, Dan. 2. & 5. 7. Isa. 47. 12. Those amongst the Philistims, Isa. 26. and among the Nations driuen out before the Israelites, Deut. 18. 12, 13. So wee reade of other Witches which were of *Balaam*, Numb. 22. Ios. 13. 22. of *Iezabel*, 2. King. 9. 22. of *Manasses*, 2. Chron. 33. 6. of *Simon Magus*, Act. 8. 9. and *Elymas*, Act. 13. 1, 2. It maketh mention of the practices of Witches,

Witches. Exod. 7. 2. Chr. 33. 6. Isa. 47. 9. Ezek. 21. 21 Hest. 3. 7. Thirdly, it speaketh of some going to them, 1. Sam. 28. 7. and sending to them, Num. 22. 5. Ios. 24. 9. Fourthly, It relateth how some Kings put them to death, 1. Sam. 28. 3, 9. and cut them off, 2. King. 23. 24. All this should be false, if there were no Witches.

III. From comparisons and similies fetched from Witchcraft by *Samuel*, 1. Sam. 15. & by Isa. 29. 4. which were absurd, if there were no such thing.

IV. From Saint *Pauls* mentioning Witchcraft amongst the workes of the flesh, Gal. 5. 20.

V. From Gods threatning damnation upon Sorcerers, Reu. 21. 8.

VI. Experience of the truth, both amongst our selues and in other Countries.

VII.

VII. The confession of infinite number of Witches condemned and executed.

VIII. The truth of Histories and many relations of their arraignements, and conviction.

IX. The lawes of nations both Heathen and Christian against them. It is idle to spend time farther in so manifest a truth, therefore hereof, thus much briefely.

Chap. 2.

What kind & sorts of persons they bee, which are most apt to become Witches.

WItchcraft being, as S. *Paul* saith, amongst the fruits of the flesh, Gal. 5. 20. one may fall into this sinne, as well as into any other, if God preuent it not.

And

And albeit there bee men Witches, as *Balaam*, and *Elymas*; and women Witches, as the Witch of *Endor*; and of both theſe ſexes, of all ſorts, young, middle and old age; of all which, inſtances may bee giuen: yet of Witches there be commonly more women then men: this is euident,

1. From Gods publiſhing his Law againſt Witches, Exo. 22. 18. in the feminine gender. *Præſtigiatricem ne ſinito viuere.*

II. From *Sauls* ſpeech, when he ſaid, Seeke me out *a woman that hath a Familiar ſpirit*, 1. Sam. 28. 7. 1. Chr. 10. 13, 14. In naming a woman, and not a man, it ſeemeth that women were more addicted thereunto then men.

III. From experience it is found true here, and in all countries, eſpecially of hurting Witches.

IV.

IV. From Stories, and relations, euen from these in our owne Kingdome: as of the Witches in *Lancashire*; in one of their meetings, there were of nineteene or twenty assembled, but two or three men. The Witches bewitching the Earle of Rutlands children, were women. Those of *Warby* were women, and but one man. Women exceed the men, and it may be for these reasons.

1. Satan his setting vpon these rather then on men, since his vnhappie onset and preuailing with *Eue*.

2. Their more credulous nature, and apt to be misled and deceiued.

3. For that they are commonly impatient, and more superstitious, and being displeased, more malicious, and so more apt to bitter cursing, and farre more reuengefull, ac-

according to their power, then men, and so herein more fit instruments of the Diuell.

4. They are more tongue-ripe, and lesse able to hide what they know from others, and therefore in this respect, are more ready to bee teachers of Witchcraft to others, and to leaue it to children, seruants, or to some others, then men.

5. And lastly, because where they thinke they can command, they are more proud in their rule, and more busie in setting such on worke whom they may command, then men. And therefore the Diuell laboureth most to make them Witches: because they, vpon euery light displeasure, will set him on worke, which is that which he desireth. See instances in *Bodin*, in his *Demonomania*. l. 2. cap. 3. p. 144. 150. and the Confession of Mother *Demdike* a *Lancashire* Witch:

Witch: for hee will aske and preſſe to be commanded: and if hee be called vpon, and not ſet on worke, it may coſt the party his or her life: ſo diſpleaſed is hee, if he bee not ſet on worke, which women will bee ready enough to doe.

But whether they be men, or women, theſe ſorts following are the apteſt to be the Deuils Scholers herein.

I paſſe by the Infidels, Heathen people in former ages (from whom theſe abominations mentioned in Deut. 18.9, 10, 11. came into Iſrael) as alſo Pagans, and ſaluage Nations now, (amongſt whome, by Trauellers relations, Witchcraft is rife) and I will ſpeake onely of ſuch ſorts as be called Chriſtians, and theſe be

The *ſottiſh ignorant*, whoſe eyes are blinded by Satan, 2. Cor. 4. 4. and are led captiue

tiue by him, 2. Cor. 2.26. This appeareth in those Witches, which commonly are detected amongst vs, ignorant, sillie sottish persons, most of them.

The *malicious spirits, impatient people, and full of reuenge,* hauing hearts swolne with rancor, vpon the least displeasure, being bitter banners, and cursers, and threatning requitall. This is manifest, by the nature, quality, words and deedes of Witches conuicted, who haue shewed themselues to be such, and euer found to bee so. To these may be added,

Of Astrol. See *Delrio. l.4.c.3.q.1.*

Astrologians, monthly Prognosticatours, Diuiners, Figurecasters, Fortune-tellers, Charmers, Obseruers of times, of luckie and vnluckie daies: for all these are reckoned vp, where Witches, Wizards, Inchanters, and Sorcerers are forbidden, Deut. 18. 10,

Of Iuglers and their tricks, See *Scot. B. 13. cap. 23. 24. 34.*

10, 11. Isa. 47. 12, 13.

Iuglers also and such leger-demaine companions, who striue to deceiue the eyes, and withall vse speeches, as if they dealt with a familiar, saying, *Hey Iacke, vp aloft, Iacke, Passe, and repasse, Iacke, for thy Masters aduantage.* Though they thus speake, to beguile people, and sometimes with a *Moales* skinne stuffed, or a *Rats*, by candle-light in a corner, feare simple fooles, doing that they doe by actiuitie and nimblenesse of the hand. Yet for that they sport with such resemblances, and vtter words, as the inuocating of a spirit: the reality whereof is called abomination before God, it may be iust with God, to giue ouer such, (by Law, Rogues) into Satans snares and deceits, to make them his owne in earnest, whose they would seeme to be in sport, being lewde and

vaine

vaine fellowes, children of disobedience, as Saint *Paul* speaketh. To these adde Tumblers, Gipsy, Rogues, and such like, apt to be made Satans slaues in Witcherie, as they be otherwise his in impietie.

Such as professe to cure diseases, but by such meanes, as haue no reason in the worke of nature to doe the cure, nor hath by any ordinance of God from his Word any such operation to heale the infirmitie, and therefore such remedies must be diabolical, and the practisers either Witches already, by their implicite faith, or the next doore to Witches: such be they, as vse Spels, Charmes, and which cure a wound by anointing the instrument which made it, and such like.

To these may be added, such as D. *Cotta* a Physician reckons vp in a discourse of his, Empericks, Quacksaluers, Ephemerides

phemerides masters, wandring Chirurgions, and such like.

Those that are giuen to curiositie, to seeke after vaine knowledge, in pride of heart to goe beyond others, to vnderstand secrets, & hidden things, to know things to come. Such as these, not bounding themselues within the limits of reason, nor of Gods reuealed will, fall foule at vnawares vpon the Diuell, and are in great danger to be intrapped by him, and by his inticements made his slaues. Thus was *Faustus* taken, so some *Alchymisters* catched, seeking for the Philosophers stone.

Bodin. de Demo. l. 3. cap. 3. Delrio lib. 6, mouit. 7, 8. pag. 1048, 1049.

For curiositie of knowledge, if Reason and Art faile, will moue men to seeke helpe of a spirit, who is ready at hand attending their call, and to draw them into this pit of Magicke, Sorcery and Witchcraft. A iust plague for proud & prophane wits.

wits. Of this danger ſpeaketh one Maſter *Cooper*: from which he and another by Gods preuenting grace, was deliuered.

Mystery of Witchcraft, pag. 12.

Thoſe that with vnſatiable greedineſſe gape after worldly wealth, and immeaſurably thirſt after Honors, as did *Syluester* the 2. *Benedict* 8. *Alexander* 6. Ioh. 20. & 21. who gaue themſelues to Magicke and Witchcraft, and ſo to the Diuell, to come to be Popes.

See the Pageant of Popes and *Rome*.

Thoſe that bee ſuperſtitious and idolatrous, as all Papiſts be. That of theſe very many the Diuell works vpon to make Witches, is not to be doubted: for Sorcery is the practice of that Whore, the Romiſh Synagogue, Reuel. 18. 23. Secondly, it is found true, that healing Witches doe vſe many of their ſuperſtitious Ceremonies, Lip-prayers, Aue-Maries, Creeds, and Pater-noſters by ſet numbers. Thirdly, when Poperie bare

beare sway heere, then Diuels and Spirits often appeared, and at that time were many more Witches then now. Fourthly, they allow of Coniurers and diabolicall Exorcismes, Witcherie trickes, inuentions of Satan. Fiftly, where that Iewish, heathenish, and hereticall religion is, there still are innumerable Witches. *Bodin* relateth, that one *Trescalanus* a notorious Witch, in *Charles* the 9. dayes, hauing his life giuen to discouer others, told the King that there were in his Kingdome aboue 300000. Also the same *Bodinus* telleth vs, that there had beene executed in *Loraine*, while one man *Remingius* was Gouernour there, nine hundred Witches. Sixtly, and lastly, wee may reade in the *Admirable History of a Magician*, set out by Papists, and dedicated to the Q. Regent of France, that the Di-

See the Boy of Bilson.

De Daemono. lib. 4. cap. 3.

uell

uell, called *Verrine*, iuſtified moſt of the ſuperſtitious and idolatrous practices in that Church, as *Tranſubſtantiation*, *Worſhipping the Hoſt*, *Inuocation of Saints and Angels*, with the reſt: Is it not likely then, that there the Diuel can haue power ouer the Profeſſors of that Religion, which he ſo well liketh, and approueth of? This is euident in this one thing, that ſo many Prieſts, Religious men, and religious women of their orders, haue beene found to be Witches, as *Bodinus* hath left recorded to poſteritie in his Dæmonomania. Thus wee ſee the ſorts, which principally may be inſnared by Satan, to turne Witches.

Chap. III.

Before the Diuell come to solicite to Witchcraft, hee findeth some preparednesse in such parties, to giue him hope to prevaile.

THe miserable man or woman which becommeth a Witch, maketh way for the Diuel to set vpon them, to make them such. Hee goeth thither, where he is either sure, or well hopeth of entertainment, Mat. 12. 44,48. He therefore watcheth the time when he may best offer his seruice vnto them.

The preparednesse (besides that which is common, as impenitencie, prophaneneſſe, vnconscionableneſſe, and irrespect to the power of Religion) are distempered passions, and violence of affections, vaine curiosities, ill company, through which

which occasions he taketh aduantage, and worketh to haue his will. As for example:

When any fall into a passionate sorrow, accompanied with solitarinesse, for some losse, as did a woman for the death of her child: in which sorrowfull melancholy moode, the Diuell offered himselfe to comfort her. So at that time to others also in the time of a great dearth, extremely pinched, and in desperate cases, hee appeared, and at length wonne the former woman, and these to become Witches: for which they were afterwards (being found out, confessing how they so became such) condemned, and executed.

In a discourse of Spirits, by *Sebastian Michaelis* D. of Diuin. a Frier.

When a man is impatient of pouerty, and wil needs be rich, euen against Gods prouidence, heere is preparation for a Diuell. As wee may reade of a young man thus affected, to

Fox in Acts and Monuments. *fol.* 789. last edition.

whom the Diuell offered himselfe to supply his wants, and to fulfill his desire, if hee would become his; to which he yeelded, and wrote a band with his owne bloud for the ratification.

Master Roberts treatise of Witchcraft, pa. 46.

When one is inraged with anger, plotting reuenge, heere is worke for the Diuell: Thus hee tooke hold of one *Mary Smith* of *Lynne*, and brought her to be a Witch, and to make a league with him.

Tryall of Witchcraft in *Lancaster*.

When one is familiar with such a one Witches: Thus one *Alice Nutter*, a rich woman in Lancashire was seduced, and one *Alison Device*, and *Anne Chattox*, which they confessed, and were executed for their murthers and Witchcrafts.

When any are addicted to the reading and study of dangerous bookes, inticing to the practice of hidden Mysteries of Magicke, and Inchantments.

Thus

Thus was *Lewis Gaufredy*, a Prieſt, catched, and became a Witch, a very Diuell incarnate, in the height of villanies for his pride and lecheries.

See the booke of the life & death of *Lewis Gaufredy*.

Thus by theſe, and other like meanes, which may bee gathered from the confeſsions of Witches, they prepare themſelues for Satans temptations to draw them to Witchcraft.

CHAP. IV.

Of Satans appearing in ſome viſible ſhape, to thoſe that he inticeth to Witchcraft.

WHen the Diuell hath once perceiued a man or womans preparednesse, hee taketh his fit time to diſcouer himſelfe, in ſome viſible forme to be ſeene of them.

Delrio, lib. 2. q. 27. Sect. 1. of Satans appearing viſibly.

That hee can take a ſhape, it's not to be doubted; For,

1. Hee appeared in a forme like *Samuel* to *Saul*, 1. Sam. 28. And Diuines doe thinke, that the seruants that came so immediately one vpon another, to bring *Iob* heauy tidings, were Diuels, Iob 1. and it is held, that he appeared to Christ visibly, Matth. 4.

Zanch. de oper. lib. 6. dis. l. 4. cap. 16.

2. Histories make mention of his visible appearing, and such as doe write *de spectris, de bonis & malis Angelis*, affirme as much.

3. Witches generally confesse it, as we may reade in the relations of those many in Lancashire, those in Northhampton and Bedfordshire, and in all other places.

Now these appeare not in one, but in varietie of shapes and formes, as in the shape of a Man, or Woman, or a Boy, of a browne and white Dogge, of a Foale, of a spotted Bitch, of a Hare, Moale, Cat, Kitling, Rat,

Rat, dunne Chicken or Owle, of a Toade, or Crab; of these haue I read in the narrations of Witches, to which more may be added; for no doubt he can, if God permit, take any forme vpon him, for his aduantage to deceiue; though some write, that he cannot take the forme of a Doue, or Lambe.

Delrio, lib. 2. q. 28 Sect. 3.

Wee may in reading finde, that hee varyeth in his appearances, according to the nature, quality and condition of the persons to whom hee presents himselfe. To base, sordid, filthy, nasty and blockish, more beastlike then Christian people, hee commeth in the baser formes and more abhorred shapes: to some of them in the shape of Toads, as you haue heard, to be loathed, euen of nature it selfe, if they had not lost it. But to a *Faustus*, in a religious persons habit, to *Gaufredy* a Priest, one of some learning and wealth, he

appeareth in some humane shape, like a gallant fellow, and so vnto others: for hee fashioneth himselfe so, as hee knoweth to bee best liked, to whom hee commeth to shew himselfe, to make them his.

Chap. V.

Of the league betweene the Diuell and the Witch, with the sealing and confirmation.

WHen the Diuell hath once appeared vnto them, hee leaueth them not, till he get them to make an expresse league with him.

See the testimony of many, in *Delrio lib. 5. Sect. 16. pag. 659. l. 2. q. 4. pa. 99.*

This he procureth of some, sometimes at the first comming, sometimes of others, not before the second, or third comming; for all yeeld not so readily to this alike: but howsoeuer, hee is so importunate for

for this, that he at length preuaileth withall to make them yeeld.

The league on the man or womans part is, to giue their soules to him (which hee most commonly asketh, as Witches haue confessed) and to renounce God, as hath beene also acknowledged by *Gaufredy* and others: sometimes the Diuell asketh not onely the soule (as he asketh it of the sottish sort, which care not for it, so they may thinke their bodies safe) but hee also asketh the whole person, and sometime his goods spirituall and temporall, as the Diuell dealt with *Gaufredy*, as he plainely confessed before he was burnt, who gaue himselfe body and soule, and all to *Lucifer*. The Couenant on the Diuels part, is his promise, to helpe the poore to foode, the sicke to health, the trefull to bee reuenged, the

In Leycestershire, Bodin. l. 2. cap. 4.

In his life, and death.

curious to knowledge, the ambitious to honour, as hee did the forenamed Popes, and the satisfying of lust to the lecherous, as he did to *Ganfredy*, to whom the diuell gaue a scedule signed by himselfe, comprehending the vertue and power of his breath, to inflame any woman or maid with lust, if he could but breathe on them.

This league is vttered either by word of mouth, of such as cannot write; or in writing by others, and that by their owne bloud: so did *Faustus* also the young man spoken of by Master *Fox*: so haue others done (as *Bodin* relateth) and haue subscribed the band with their owne hands; thus many haue confessed. And *Bodinus* deliuereth it for a most certain truth, that such as exercise the Art of Witchcraft, of what kinde so euer (if the Diuell haue visibly appeared) do make an expresse

Lib. 2. cap. 4. in Confut. Weri.

league

league with Satan.

This league being thus made and sealed, hee hath a sacrifice offered vnto him of some, & of others some (as of their ordinary Witches) hee desireth to sucke bloud: for hee will haue his Couenant sealed with bloud one way or other.

He sucketh in diuers parts of the body, as on the crowne of the head, as the boyes of *Bradley*, on the brests vnder the paps, as *Alison Denices*, on the thighes, as Mother *Suttons* and *Mary* her daughters, vnder the right eare, as *Ioane Willimotts*: vnder the left flanke, as *Hellen Greenes*: the necke, as *Philip Flowers*: in the secret parts, as *Margaret Flowers*: the chinne, as Mother *Samuels* of *Warboys*. Thus the diuels chuse their sucking places, as they please; which they doe, as some haue confessed at the change, or full of the Moone,

Lancashire Witch.

In Bedfordshire.

In Lancashire.

Warboys Witch.

Ellen Greene.

or

or when they are set on worke by the Witches.

Besides this sucking, they leaue markes vpon them, sometimes like a blue spot, as it was on *Alizon Denice*, or like a little teate, as it was on Mother *Sutton* and her daughter, of *Milton Millet* in Bedfordshire.

These markes are not onely, nor alwayes in the sucking place, for the marke was not on Mother *Samuels* chinne of *Warboys*, but they bee often in other very hidden places, as vnder the eye-browes, within the lips, vnder arme-pits, on the right shoulders, thigh, flanke, in the secret parts, and teate.

Bodin. de Daemon. l. 2. cap. 4.

Now after all these assurances made betweene them, that Satan may claime them for his owne, then commeth he to be familiar with them. All haue not one familiar spirit, but some haue moe then others.

Some

Some indeed haue but one, as old *Dembdikes*: some haue two, as *Chattox, Iohne Flower*, & *Williamot*: some three, as one *Arthur Bill*: some nine, as Mother *Samuels of Warboys*.

Witches in Northhamptonshire.

To these they giue names; such as I haue read of are these: *Mephistophilus, Lucifer, Little Lord, Pimodes, David, Jude, Little Robin, Smacke, Lightfoote, Non-such, Lunch, Makeshift, Swart, Pluck, Blue, Catch, White, Callico, Hard name, Tibb, Hiff, Ball, Puff, Rutterkin, Dick, Prettie, Griffil* and *Jacke*. And they meet together to Christen the spirits (as they speake) when they giue the spirit a name.

Warboys Witch. Leicestershire. Lancashire Witches. In *Gifford* Dial. of Witchcraft.

By these familiar spirits they doe what they doe; these they aske counsell of, they send abroad to effect their desires, if God giue leaue, and they doe verily thinke, that they haue these spirits at command, vpon the

the making of this damnable and moſt abominable league, to doe whatſoeuer they pleaſe to ſet them about.

CHAP. VI.

That ſuch an expreſſe league is made with the Diuell: why hee inticeth his vnto it, and how it is poſſible, that any Chriſtian ſhould ſo bee ouertaken, to yeeld thereunto.

Debio l. 5. Sect. 16. p. 659.

THough ſome may queſtion the truth of this compact, as if ſuch a thing could bee gained at any mans hands that knoweth what a Diuell is, euen mans mortall and irreconcileable enemy, yet is this a certaine truth.

I. From varietie of Scripture, in Pſal. 58. 5. the words are to be read thus; *The mutterer ioyning ſocieties cunningly:* that

that is, the Witch with spirits.

2. From the Hebrew word, *Chabor*, an Inchanter; Deut. 18. 11. Isai. 47. 9, 12. which signifieth one ioyned to another in league and societie.

Now what other can that be, with whom the Inchanter is in league, but the Diuell?

3. From the confession of Witches generally. *Cyprian* (whether the ancient Father or no, I am not certaine; for some affirme, some question it) confidently from his owne knowledge auerreth it, that all make the league, as he once did, when he practised art Magicke. The story of *Faustus* confirmeth it, and all the relations of Witches with vs, as before is noted in the other Chapter. *De duplici Martyrio.*

4. And lastly, the markes found vpon Witches, and also the bloudy bonds sometime, doe strengthen the truth hereof. For the young mans bond, of

of whom Master *Fox* speaketh, was thrown into the Assembly, gathered together in prayer for his deliuerie from Satan.

Quest. *If any aske why Satan so laboureth for this Couenant?*

Answ. I answer, It may be, 1. To anger the Lord in imitating him, (as hee labours to doe in all things) but yet therein to oppose him: for as God maketh a Couenant with his, so will the diuell with his: as God hath his seale of his Couenant, so will the diuell haue his marke: as God confirmeth his by bloud, so will the Diuell haue bloud to ratifie the Couenant, which he and his make.

See for Satans imitation of God, the last Chapter in this Booke.

2. To increase the sinne of the Witches, to make them desperately wicked without hope of mercy, when they shall remember how they haue renounced God, and giuen themselues to the diuell, and thereby haue prouoked the iust wrath of

of God to their vtter damnation, which is that which Satan herein labours for.

3. To make them hereby surely his owne, without starting backe, if possibly it may be.

4. To beguile them the more cunningly, when hereby hee maketh them beleeue, that as they are his, so now hee is theirs, at euery call to be commanded, and to doe what they would haue him to doe, according to their lusts.

This conceit pleaseth them greatly, by this they grow proud in heart, that they haue spirits at command to tell them things, to teach them cures, to reuenge their wrongs, to worke feare of themselues in others, to haue in many things their wils and desires; by these are they so fast tyed, as they alwayes hold on this hellish trade, euen to death, except the

the Lord preuent some with his more speciall grace.

If any wonder how it may be possible, that any reasonable soule, endued with any knowledge of God, and of the nature of a Diuell, should thus be enthralled, let him weigh these things:

1. That man hath lost the image of God, in which he was created, and is wholly polluted with sinne and corruption.

1. Ioh. 3. 10. 2. That hereby he is become of very neere kinne vnto the Diuell, euen his owne babe.

Ioh. 8. 44. 3. That being his child, he will doe his fathers lusts, and that, no doubt, in one thing as well as in another; for men Ioue darknesse more then the light; yea and naturally are giuen to worke all vncleannesse, euen with greedinesse, so captiuated are they to their lusts.

Iohn 3. 19. Ephes. 4. 19.

4. That man giuen ouer to his vnruly passions, is violent, incon-

inconsiderate, and vehemently greedy to haue his desired ends, by what meanes soeuer he can attaine them; which maketh him seeke meanes of the Diuel, to become inioyer of his inordinate desires, regarding more the hauing of his present will, then respecting his future state after death: and is more taken vp to obtaine what hee liketh for the body and outward estate in the world, then with care of his spirituall condition and estate before God, which the naturall man very little, or nothing at all regardeth.

5. That Satan hath his *wyles*, Ephes. 11. his *deuices*, 2. Cor. 2. 11. his *depths* and policies, Reu. 2. 24. his *snares* to catch people at vnawares, 1. Tim. 3. 7. 2. Tim. 2. 26.

6. That hereupon hee being thus furnished, he dare set vpon any; yea, euen vpon Christ himselfe, to follicite him, yea,

and

and that to a most execrable impiety, euen to haue Christ to fall down and to worship him a Diuell; for hee watcheth opportunities, hee seeketh occasions, and the least offered, hee espyeth, and quickely taketh the same, and so preuaileth often, not onely with the rude and foolish, but with the greatest spirits, and sharpest wits sometimes.

Matth. 4.

7. That he hath ouer meere naturall men a ruling power, Ephes. 2. 2. who are already in his snare, and at his owne will are taken captiue, 2. Tim. 2. 26.

8. And lastly, that being giuen ouer of God vnto Satans temptation in this kinde, how can they resist? Man is weake, Satan is strong, and withall subtill to beguile, they may easily therefore yeeld. All these things now considered, it is no wonder to know man to bee thus seduced, and thus by this

this league so apostate so from God.

Chap. VII.

That besides the former expresse league, there is a secret league made with Satan by some, and who they be.

IT is a generall tenent of Diuines, which write of this subiect, that there is a double league, the one open and expressely made with the Diuell visibly appearing, of which in the former Chapter: the other is close, secret, and implicite, in a mutuall consent, but without any expresse termes from either the one or the other, as in the former.

With this league the Diuell contenteth himself sometimes, to wit, there, where hee well perceiueth that the party will not

not be brought vnto the other, which is such a one, as he intendeth not to imploy, otherwise then about seeming good things: or such an one, as he is contented to let him or her to make an outward shew of Religion, to goe to the Church, to heare the Word, and to be able to talke thereof, as one that hath written the Mysterie of Witchcraft, hath by his experience obserued.

M. Cooper, his Mystery of Witchcraft.

For its very probable, that Satan dealeth not altogether with all his now, as hee did once amongst the Heathen, and yet now doth amongst Pagans; nor as he did with the blind sots vnder Popery, or with some of the better learned in that kingdome of darkenesse; nor as he doth with some ignorant, sillie, blockish people amongst vs, vncapable of the knowledge of the Truth and power of Religion:

gion: but that now, as hee hath taught his Grandsonnes, the Iesuites, to refine Popery somewhat, and to hide from their Proselites in the entrance, the grossenesse of their Idolatrie, to make them swallow downe Popery at the first the more easily: so hath Satan done in this Arte of Witcherie.

Or, it may be this, as Christ allowed some, which openly as yet did not follow him: to haue power to cast out Deuils in his name, Mar. 9.38,39,40. who were not, as hee said, against him, nor could lightly speake euill of him; so will Satan haue some also, which shall not openly bee his followers, but yet shall worke by his power, and herein also imitate Christ.

If it be asked, Who these be, that thus are by a secret league workers by Satan?

Answ. I answer in some sort, by way of similitude, from the direction of that place in Mat. 2. 3. 8. 40. for Satan will bee Gods Ape in all things, what soeuer he can; and therefore will he also imitate Christ herein.

1. They are such as inuocate the Deuill by certaine superstitious forms of words and prayers, beleeuing that these meanes can effect what they haue offered them for, and doe withall earnestly desire, to haue them effectuall. Now the Deuill hereto consenteth, and affordeth his power, at the vtterance of the words, to bring the thing to passe which is desired: Here therefore is a couenant and mutuall consent on both sides.

Master Perkins his discourse of Witchcraft, chap. 2.

For if a man or woman bee contents to vse superstitious formes of inuocation for helpe in time of needs, and in vsing

sing them, desireth in heart to haue the thing effected, if the Deuill worke the feate, there is a secret compact: for they haue desired, and he hath consented.

2. They are such as doe know, that neither by Gods worke in nature, nor by Gods ordinances from his Word, the things they doe, are warrantable, (but rather heare such things forbidden,) and that they also are absurd to common reason, and yet will they doe them, because they find an effect answerable to their expectation; As for example, to vse Spells, and Charmes, which are plainly forbidden by God, and against which many arguments are alleaged by a learned man. Hereto adde that which before I haue mentioned: The healing of a wound by anoynting the instrument which gaue the wound, which *Keckerman*, both by reason and

Deut. 18. M. *Roberts* in his treatise of Witchcraft, p. 67. 72.

diuinity proueth to be Witcherie, and sheweth that one *Anselmus* the Author thereof, was a very Witch. Many other Witchery trickes better to be concealed, then named, many vse, by which they suppose to find helpe.

Anselmus Parmensis. Delrio, l. 1. c. 4. p. 24. 30.

For if the remedie be not naturall, then it is supernaturall; if supernaturall, then either from God, and so hath warrant from his Word, and is ordinary, not miraculous; for that worke of God hath ceased long since; or else it is from the Deuill, as the workes wrought by Spels, and Charmes, superstitious prayers, and such like, forbidden by God, must needs be.

For vaine & superstitious obseruations, see *Delrio, l. 3. p. 2. q. 4. Sect. 2. pag. 446. 457.*

Therefore such as doe these things, are in a kind of league with the Deuill, though ignorantly they thinke otherwise; because they are pleased to lay aside their reason, as men, to

judge

iudge of a naturall working, and their Religion as Christian men, in that they will doe such things, which neither in themselues, nor by Gods ordinance, haue any power to effect that which they goe about to worke by them; but only by the diuels power, who therefore is very well contented, to satisfie herein, their desire, and so is there betweene them a secret compact and league.

3. As those which in Christs name cast out Deuils, though they openly followed not Christ, yet finding successe in their attempts, were not against Christ, nor likely could speake ill of his power, by reason of their secret and implicit faith & Couenant with Christ: so these sorts of persons, finding their practices successfull, are not against Satan, nor can lightly speake ill of his working pow-

er, because of the secret and implicite league they haue with him, and especially, because of the profit they find come to them thereby.

Queſt. *Queſt.* It may be here asked, why Satan will not vrge these, to make a more open league?

Anſw. *Anſw.* It may be, besides the former reasons noted before, that he rests satisfied with this thought of them, that they are on his part, because they are not against him; as also he is content to let them please themselues with hope of Gods mercy, for that in thus doing, they suppose they sinne not, nor are in danger of the Deuill, nor vnder Gods wrath, as the other are, because they fall not so fouly into the pit of destruction, by an expresse league, as the other sort doe.

CHAP. VIII.

That there are such as be called good Witches, and how they may be knowne.

AS in Gods Church there be good and bad; So in this kingdome of Satan, there are good and bad Witches.

These good or white Witches are commonly called blessers, healers, cunning wise men, or women (for there are of both sexes) but of this kind, many men.

These haue a spirit also, as one *Ioane Willimot* acknowledged, and are in league with the Diuell, as well as the bad and black Witches be.

In the Discourse of Witchcraft, against the E. of Lud. children.

By their spirit they learne, who are bad Witches, and where they dwell, who are strucken, forespoken, and be-

witched, and by them they learne how those doe, whom they vndertake to amend; for the spirit is sent vnto their patients from them: all which the foresaid *Ioane Willimot* acknowledged before Authority in her examination.

The profession of these Witches is, for the most part, to heale and cure such as bee taken, blasted, strucken, forespoken, as they vse to speake, and bewitched: all which cures they doe by their compact with the Deuill.

But though these Witches be almost all healing Witches, and cannot doe to man, or beast any hurt, except they procure some other to doe it, yet we may finde, that some of these sometimes haue the double faculty, both to blesse, and to curse, to hurt, and to heale, as it is probable *Balaam* had, at the least in *Balaks* imagination,

tion, Numb. 22.6. For he aſcribeth to him the power of bleſſing & curſing, as had a famous Witch, one *Hartley* in Lancaſhire, and a woman Witch; of both which, Maſter *Cooper* in his Myſterie of Witchcraft doth make mention. But, I ſay, for the moſt part, I finde them curing Witches; ſome more obſcure, and ſome more notable then others, as was the Sorcerer *Simon Magus*, who bewitched the people ſo, as they verily ſuppoſed that he did that hee did, by the power of God, when the Text telleth vs, that it was by Sorcerie, and ſo by the power of the Diuell. Act. 8.

Their *reward* is for their curing, what people commonly wil giue them; ſome take more, ſome take but a little, often nothing, and ſome may not take any thing at all, as ſome haue profeſſed, that if they ſhould take any thing they could doe

no good; of such an one *Bodin* maketh mention, which went all in patched and ragged cloathes. Heere also the Diuell will imitate Christ, who said, Freely ye receiue, freely giue.

In Dæmono. lib. 3. cap. 2.

The good Witches (vntruely so called) may be sundry wayes knowne.

I. From the *qualitie* of the party, one commonly very ignorant of religion, an obseruer of times, of good & bad dayes, of good and bad lucke, very superstitious in many things, not enduring willingly such as feare God, and such as delight in his Word. They are also fantastically proud, as *Simon Magus* was, who boasted much of himselfe, as these doe of their gift and power; as those in Spaine, which call themselues *Salutadorres*.

Deut. 18.

Act. 8.

II. By his or her vnwillingnesse to conferre, either with godly and learned Diuines, of their

their Faith & good prayers, by which they professe to do such cures, or with godly and learned Physicians, about such medicines as they prescribe to procure health: both which they auoid, lest their works of darknesse should come to light, and they be discouered to bee Witches.

III. By their priuate and secret whisperings, mumblings and mutterings with a low voice, as was the manner of Witches to doe in old time, Isa. 8. 19. & 29. 4.

IV. By professing to bee able to helpe such as bee bewitched and forespoken: for the supernaturall worke of the diuell, as in case of bewitching, cãnot be cured (as learned men affirme) by any natural meanes: this Witches haue confessed also, and therefore must be by a league betweene the Diuel and the Witch.

Bodin. in Dem. l. 3. c. 1. & c. 20. Philo Iudeus.

V. By the meanes which they doe vse to helpe such as come to them for helpe: as

See *Delrio, Lib.3.cap.1. & 5.*

By onely touching the party: *Bodinus* giueth instances, who thus cured the Ague & Tooth-ach. 2. By saying certaine prayers, as *Anne Baker* did, and *Ioane Willimot*: which be Popish set prayers many of them; as so many Creeds, Aue-Maries and Pater-nosters, as a Witch confessed to me. 3. By Charmes and Spels, absurd, barbarous and ridiculous formes of words, and such like meanes, which haue no power from naturall working, nor from the ordinance of God; and therefore must needs be from the Diuell.

Leicestershire Witches.

Bodin. l 3. c. 5

VI. By the *remedies* which these prescribe vnto others to doe, to haue helpe, as * one or two medicines for all diseases, impossible in nature to bee available in so great varietie, and therefore do no good, and

* Our late reuerend Diocesan B. *Lakes*, worthy of eternall memory said, this was a note of a Witch, if not a counterfeit.

are

are prescribed onely to couer their diabolicall practice and Witchery. So to prescribe medicines made of such things, as are abhorring to nature, of which *Bodin* maketh mention. To prescribe Charmes, popish prayers, popish superstitions, and very Witcheries themselues, as to hang Amulets about the necke, and certaine pieces of holy Scripture, to goe and scratch the suspected, to burne some of his or her haire, or some part of the beast bewitched, to pricke a needle or bodkin vnder the stoole where the Witch sitteth, to make a Witch-cake of Bakers meale, and the bewitched parties Vrine: see for this and some others the like vanities, in Master *Roberts* practices, vnbefitting reasonable men, and sober Christians.

Bodin. Demono. lib 3. cap. 2. & 5. See Scot of Witchcraft, for Charmes, Amulets, and other things, b. 12. c. 9. 14 18. Delrio lib. 1. c. 4. q. 3. 4. His Treatise of Witcher. pa. 53. 64. 66 See Bodin. Demo. l. 3. cap. 5.

VII. By their foreknowledge to tell who those be that come

come to them, why, and for whom they come. Thus could the Witch of *Endor* tell, that he
1.Sam.28. that came disguised, was *Saul*. Thus could hee that made the Witchcake, tel the party which came to him to helpe his wife, of whom Master *Roberts* doth write. That such are Witches,
Lib.3. Dæmo. cap.5. *Bodinus* bringeth instances out of Flanders, Portugall, France. To tel also who are bewitched, and how, and who are Witches, and where their marke is; these be Witches: for all these things they know by their spirit, as *Ioane Willimot* the Leicestershire Witch did confesse; part hereof in her first, & part in her second examination, before seuerall Iustices. For this foreknowledge Physicians haue not by their Art, neither haue these ignorant persons this by diuine inspiration, and therefore by compact with the Diuell.

VIII. By shewing the suspected

ſpected in a Glaſſe, as hee that made the Witch-cake did, before mentioned, who ſhewed the Witch *Mary Smith* in a Glaſſe. *Fernelius* ſpeaketh of ſuch a Witch, whom he, as himſelfe ſaith, ſaw. This is an vndoubted marke of a Witch, as one Maſter *Edmunds* of Cambridge told me, who was one that for a time profeſſed to helpe men to goods or money ſtolne, who was once by the heads of the Vniuerſitie queſtioned, as he confeſſed to mee, when hee had better learned Chriſt, and giuen ouer his practice that way. He told mee two things (beſides many others, in a whole afternoones diſcourſe at *Caſtlehimingham* in Eſſex) neuer to bee forgotten. 1. That by his Art he could find out him that ſtole frō another, but not for himſelfe. 2. That the ground of this Art was not ſo certaine, but that hee might miſtake,

Giffordin his tryall of Witchcraft, *Fernel. l.1 c.11. de abdit. rerum cauſis.* Reade *Petr de Loier de ſpectris* tranſl. by *Zach. Iones*, ca. 12. pa. 122.

miſtake, and ſo peraduenture accuſe an honeſt man, in ſtead of the offender, and therefore gaue it ouer, albeit he ſaid hee might haue made two hundred pound *per annum* of his skill.

IX. By paines and like torment comming vpon this good Witch, which is vpon the bewitched. Conference I had once with a ſuſpected healing Witch, a man miſerable poore, and of an horrid countenance, of whom I asking how hee knew a man or beaſt to be bewitched, hee told mee by two things. *Firſt*, by his trouble in ſaying his prayers for the bewitched, which then he could hardly remember, and much adoe he had to make an end of them; which prayers were ſo many Creeds, ſo many Aue-Maries, ſo many Pater noſters. *Secondly*, by the paine which would ſeaze on himſelfe as ſoone as he began his prayers,

the

the very ſame which was vpon the bewitched. This skill hee learned of a woman, which taught him a ſecret, but what that ground of this Witchcraft was, that could I by no meanes procure him to reueale. Some know who are bewitched, as before I ſhewed, by their ſpirit, & ſome by ſome Witchery means, of which *Bodinus* maketh mention, and of many vaine people yet put in practice, when they ſuſpect a party; for which they deſerued to be puniſhed, if they had their deſert. *Lib. 3. cap. 11.*

X. Laſtly, by requiring Faith of ſuch as come vnto them: Phyſicians expect it not, neither dare any truely fearing God, rob thus God of his honour (who curſeth ſuch as truſt in man) and yet theſe VVitches profeſſe, that they cannot heale ſuch as doe not beleeue in them. This *Bodinus* ſheweth by examples three *Lib. 3. c. 1. & 2.*

three or foure, whereof one *Healer* came to a Bishop, and willed him to trust in him to cure him, and this was in the hearing of *Bodinus* himselfe, there in the Chamber, and one Doctor *Faber*, a learned Physician. Thus may these, falsely so named good VVitches, be discouered.

CHAP. IX.

That none ought to goe to these Wizards, Witches, blessers, healers, cunning men or women, for helpe.

Delrio li. 6. Sect. 1. q. 2. pa. 936.

THat none ought to resort to these miscreants and cursed caitifes, there be plenty of reasons.

1. The Charge and Cómandement of God, forbidding the same expressly, Leuit. 19. 31.

2. It

2. It is a ſpirituall defilement and Whoredome, for the Scripture ſaith, they go a whoring, Leuit. 20. 6. and are defiled by them, Leuit. 19. 31.

3. It is a dealing with the Deuill, and ſeeking of helpe from him, as *Ahaziah* did: for you haue heard by the confeſſion of a Witch, that ſuch haue a Familiar, and ſome haue beene knowne to inuocate the Deuill to cure another: And ſurely their mumbled, and ſenſeleſſe prayers, what are they, but watchwords betweene the Deuill and them? I knew one, that hearing a little boy greatly tormented in the next roome where hee was, went out into a back-ſide, and ſtaying ſometime there, returnd in againe, but yet in a great ſweate, the boy that had cryed a whole weeke, ceaſed preſently his crying: the Wizard preſcribed (if the child felt paine

2. Kin. 1. 3. *Bodin. lib. 1. cap. 6.*

paine againe) a certaine medicine of diuers hearbes, which I had from the man himselfe: but ouer the head, and before hee beganne to prescribe the medicine, these words must bee written, as they were taken from his owne mouth. *Onquint manera Iaiaanquintmanera*, very senseleſſe; but in these words were hidden the power of the medicine, and were the watch-word betweene the Deuill and him, to effect the worke. Those therefore which goe to these Wizards, seeke helpe of the Deuill.

4 It is an heathenish practice, to seeke to such, Isa. 19. 3. & 65. 4. 2. King. 17. 17. Now wee should not be like the abominable heathen, in any euill, much lesse in these abominations.

Ie 10. 2.

5. They which seeke vnto them, are commonly wicked, and

and euill people, haunted themselues by an euill spirit, who suggesteth this course into them, as hee did into *Saul*, 1. Sam. 28. yea, such as esteeme of these, and thinke they worke in Gods name, and by his power, are bewitched in so thinking, Act. 8. 9, 11.

6. It is found true by dayly experience, that those which most vse them, most neede them: for these VVitches either breede, or nourish diuelish and vncharitable conceits, in those that seeke vnto them: as that they dwell by ill neighbours; that when any ill happeneth vnto them, to theirs, or to their Cattell, that they are blasted, taken with an ill planet, strucken, that some ill thing went ouer them, that they are ouer-looked, forespoken, and bewitched by some one or other, and therefore they must seeke for helpe, and this

this must be of them, or of such as be like them, Wizards and VVitches. By which speeches, and wicked counsell, they are continually kept on worke in daily seeking to them, when any, the vry least crosse happeneth vnto them, because they are euer imagining VVitchcraft, and that the onely remedy for helpe is, to seeke vnto these.

7. Learned men of all sorts generally condemne this running to these Wizards: Saint *Augustine*, Saint *Basil*, and Saint *Chrysostome*. *Hippocrates* an heathen, calleth those *Nebulones*, which by Satannicall meanes, professe to cure diseases, and saith, (marke an Heathens words) *That God which purgeth the most desperate euils, is our deliuerance.* Some Schoolmen hold it to bee an Apostasie, to seeke and vse helpe of Witches: *Aquinas*, *Bonauen.* *Alber-*

Lib. 10. de ciuit Dei.
In pl. 45.
In hom. 7. ad Colossenses
K. Iames *in Dæmon. l. 3. c. 5.*
In his treatise of witch. p. 61. 62.
See all that haue written on the Com. Exod. Leuit. Deut.

Albertus, *Durand*, cited by *Bodin*. Master *Roberts* citeth the Lawes of Emperours, and the decrees against such. All the godly and learned Diuines in our dayes doe condemne the same, the dead by writing, the liuing *viua voce* in their Sermons.

Scot. l.12. c.18. & l.16. c.3. Bodin. l.3. c.2. & 5.

8. They often lose their labour, for sometimes the healer is but a *Counterfeit Witch*, (worthy seuere punishment for deluding people:) And though a Witch, yet can hee, or shee doe nothing, but by the Deuils helpe, and he himselfe hath confessed to the VVitch, that hee cannot cure that sometimes, which at the bad Witches instigation hee hath inflicted. Againe, Satan, though hee hath his healers, yet must they liue one by another: therefore he healeth for one VVitch, one or two diseases, for another more, not for one

one all, and this, as it happeneth by their conditions, in the bargaine-making with the Deuill, when they enter into league with the Deuill. Sometime this white VVitch cannot cure the bewitched, without the consent of the bad VVitch, which caused it, or (which is fearefull to thinke vpon,) till the same disease be put vpon some other, or that the Witch be bewitched to death, which hath inflicted the torment vpon the diseased partie. All these *Bodinus* noteth, with examples out of *Sprangerus* an Inquisitour, that examined, had the confessions, and put to death great numbers of Witches.

See in *Scot*, booke 12 chap. 17. a notable coozening trick of such a Witch, to make her speech true in accusing an honest woman, for a Witch.

These VVitches, to keepe their credit, often deliver their medicines with an *If*: If it doe no good, come againe. When they returne and finde that the Deuill hath not removed the disease,

diſeaſe, or that God being diſpleaſed, will not let them; then the VVizards blame them, that they came not in time, or they applied not the meanes aright, or that they wanted faith to beleeue, or at leaſt they acknowledged their power not great inough, and therefore they aduiſe them to goe to a more cunning man or woman, and ſo direct them vnto another VVitch, or Deuill, for helpe, worſe then themſelues.

9. And laſtly, the Lord threatneth to ſet his face againſt that ſoule, and to cut him off from amongſt his people, that ſeeketh vnto them. Leuit. 20. 6.

Let theſe reaſons diſſwade vs therefore, from helping our ſelues by ſuch deteſtable means ſo abhorred and hated of God.

CHAP.

Chap. X.

That many yet runne vnto these Witches, and their reasons which they alleadge, answered.

THere is no action so bad, but if men either get, or saue thereby, there will bee both the practice, and the approbation thereof, euer by some: so are men captiuated to the care of a bodily safety, and preseruation of an outward estate in this life. So it happeneth in this case, of going vnto, and seeking helpe of VVitches, who vse such reasons as these, to countenance their going to them.

1. *Such surely worke by God, because they vse good prayers, and good words, and often name God.*

But to answer this, let them remem-

remember that the Diuell himselfe can vse good words, Mar. 1. 24. and 5. 7. Act. 17. that hee can counterfeit the habit and words of an holy man *Samuel*, 1. Sam. 28. 13, 15, 17. that he can turne himselfe into an Angell of light, 2. Cor. 11. Therefore hee can teach his seruants to faine holinesse. As for their prayers, they are foolish, popish, superstitious, if not all, most of them, and some of them learned of the Diuell himselfe, as some haue confessed. *Bodin. l. 3. c. 5.*

II. *That they vse oyntments, hearbs and medicines to cure the diseased.*

I answer, These are but colourings to couer their Witcherie.

1. Because they vse but one medicine, and the same commonly to cure many diseases.

2. Because they cannot cure any disease, but that which is by

cherie, and therefore they say, that such persons, or that thing is bewitched, for which the commers to them seeke remedie, shewing hereby what diseases they can cure. Therefore naturall medicines to cure supernaturall diseases, are vsed onely to hide their Witchcraft, and sorceries.

III. *That it may be, as some thinke, that they haue a gift from God, this way to doe good.*

Answ. There is no reasonable probabilitie for this, for then God would not condemne them, nor such as seeke to them: neither would hee suffer his seruants to bee so afflicted, (as you haue heard) in vsing his gifts; hee would not so ill reward his seruants: and this conceit of being the power of God, was in the bewitched Samaritans, who thought so ouer-well of *Simon Magus*, as these Samaritan-like be-

r h d

witched people do of these silly Ma-gooses.

IV. *That they haue indured great torment, and great losses of cattell, and could not otherwise finde helpe.*

Iob was in another manner tormented, and receiued farre greater losses, yet he depended vpon God, patiently waited his leisure, resolued to trust in God, though hee should haue dyed, and therefore was at length deliuered. A woman which had a disease *twelue yeeres*, & had spent all she had, vnder the hands of Physicians to be cured, but could not, but rather grew worse, yet shee resorted not to diabolicall means (that we reade of) though ordinarie meanes failed her, but waited Gods good time, and was miraculously deliuered, Mar. 5. 25, 29. So another woman had a spirit of infirmitie, and was bound by Satan *eigh-*

teene yeeres; yet ſhe would not (for any thing wee know) vſe any ill meanes for her helpe: for the Text ſaith; *Shee was a daughter of Abraham*, Luk. 13. 15, 16. and therefore was at the length alſo cured.

V. *That many haue gone to ſuch, and found preſent remedy.*

1. As ſome haue found remedy, ſo other ſome haue not, euen by your owne teſtimony; ſo ſet one againſt the other. 2. The lawfulneſſe of an action is not to bee iudged by the ſucceſſe. Wicked men in ill wayes proſper ſometimes, to the hardening of their heart in euill, and ſo is there a ſpirituall plague vpon them for their wickedneſſe, which they doe not conſider of. 3. Wee haue the Apoſtles leſſon, *We may not doe euill, that good may come thereof*: the going to them God forbids, and therefore euill: and bodily eaſe will not excuſe

Rom. 3. 8.

excuſe the ſinne before God.

4. Let ſuch conſider what before is deliuered, touching ſuch as bee holpen, whether they continue well, or whether a worſe euill hath not after befalne them, or whether the like hath not hapned to ſome of theirs, or to ſome of their cattell, or to ſome of their friends, as ſtories ſhew, that ſo it hath hapned, and ſo it may ſtill fall out.

VI. *That they haue helpe from theſe at a little or no coſt at all, whereas Phyſicke is very chargeable.*

But let ſuch conſider, that phyſicall meanes is of God, in the vſe whereof wee may pray for a bleſſing; whereas this is of the Diuell, and the remedy with a curſe. We cannot, wee may not pray to God to finde remedie in ſeeking to the Diuell. It's alſo a miſerable ſparing, to ſpare the purſe, and to

damne the ſoule.

VII *That theſe ſpeake againſt bad Witches, and often diſcouer them, and therefore cannot they themſelues be bad.*

This is no good argument; for hee may bee bad inough himſelfe, that ſpeaketh againſt another, in ſome thing worſe then himſelfe. As for the diſcouerie of a bad Witch, you haue heard by the teſtimony and confeſſion of a Witch, that this they doe by the Diuels telling: Therefore being in league with the Diuell, they are for all theſe pretexts to bee deteſted, and their villanies before God to be abhorred.

CHAP.

CHAP. XI.

That there are bad Witches; and here of their profeſſion, and practice, and how many things muſt concurre in bewitching any thing.

ALl Witches, in truth, are bad Witches, and none good; but thus we diſtinguiſh them, after the vulgar ſpeech: It is needleſſe to make particular proofe of this ſort: Hiſtorie, experience, and confeſſion of ſuch Witches are euidence inough.

Of this ſort are men, but very many women, yonger, and older, but almoſt all very miſerably poore, the baſeſt ſort of people, both in birth and breeding, moſt incapable of inſtruction, and curſedly negligent, and prophanely contemners of the ſauing knowledge gene-

rally, people they are of ill natures, of a wicked disposition, and spitefully malicious against any with whom they are displeased, eagerly pursuing to be reuenged.

The profession of these is, by the Diuels instigation, onely to doe hurt. To doe mischiefe is their common practice: yet some of them also (as with the white Witch) the Diuell dispenseth with, to helpe, as well as to hurt, as the Lancashire Witch *Chattox* could by her owne confession: and that old Mother Witch *Dembdike*, as other Witches at the Barre confessed of her. So could *Iohn Samuel* the Witch of *Warboys* bewitch and vnbewitch, as his wife confessed: and examples of these *Bodinus* giueth.

The tryall of Lancashire Witches.

In the arraignment of the Witches of *Warboys*. *In Dæmono. l. 3. c. 5.*

All these Witches haue Diuels and familiar spirits, as is euident by the confession of a multitude of Witches; those in Lan-

Lancaſhire, Leiceſterſhire, Bedfordſhire, Northamptonſhire; by others in France, Germany and other places; ſo as this is a truth not to be doubted of.

Theſe ſpirits appeare in ſundry ſhapes, yea the ſame ſpirit to the ſame party in diuers forms, as *Chattox* Diuell called *Fanſie*, would be ſometimes to her, like a browne Dog, ſometimes like a Man, and ſometimes like a Beare, as ſhee confeſſed.

Theſe ſpirits are receiued of one from another Witch, as *Ioane Willimot* had a ſpirit by *William Berry* her Maſter, who receiued it by his blowing into her mouth. This *Ioane* afterward helped *Ellen Greene* to two ſpirits. Many ſuch inſtances may be brought. Diſcouery of Leiceſter Witches.

But the Diuell vncalled commeth and offereth himſelfe to moſt, as hee did to *Dembdike*, to *Iames Denice*, to *Lewis Gaunfredy*,

fredy, and infinite others. Some call for one by name, through the perſwaſion of another, as once a boy at *Bradley* calling Bun, Bun, looking vp to the thatch of the houſe, there leapt a Toade to him, which went vp to his crown, and ſucked. Some Witch calleth ſpirits to giue them to others, when before they haue drawne them to conſent to haue them, as the forenamed *Willimot* did, called *Puſſe* and *Hiffe*, and gaue them to *Ellen Greene*. Some Witch teacheth another to vſe ſome ceremonie to haue a ſpirit, as to goe to the Sacrament, and bring away the bread, and to giue it to the next thing which they ſhould meet, as old *Dembdike* aduiſed *Iames Deuice* to doe: or to goe about the Churchyard, and to kiſſe whatſoeuer they meete. By theſe, and many other ſuch like wayes theſe common Witches come by

In Wiltſhire

Lancaſter Witch.

by their ſpirits; for of other Magicians I ſpeake not heere.

By theſe damned ſpirits doe theſe curſed caytiffes worke all their malice and miſchiefe. For theſe they call, whē they would doe harme, as farre as theſe ſpirits haue power to doe hurt, and then bid them doe this or that for them. Thus *Iames Deuice* willed *Dandy* his ſpirit to goe and kill Miſtreſſe *Townley*. *Elizabeth Deuice* the Mother, called *Ball*, her browne dogge, to kill *Iohn Robinſon*. *Chattox* called for Fanſy her dogge, to goe and byte one *Moores* Cow to kill the ſame.

For theſe ſpirits can doe great miſchiefe, if God permit, many wayes. They can worke vpon the minde of men and women to ſtirre vp luſts and ill paſſions. *Gaufredy* had a ſpirit to ſtirre vp luſt in any hee breathed vpon. *Philip Flower* had a ſpirit, to make one *Thomas Simſon* to loue

Delrio, l. 2. q. 9, 10, 11, 12, 13, 14.

In his life and death.

Leiceſter Witch.

loue her: other instances Master *Roberts* doth giue. They can make men and women madde and frantique, as *Mary Smithes* spirit did *Edmund Newton*. They can annoy the body many wayes; the relations of the tryall and arraignment of Witches, are full of variety herein. They can kill both man and beast, and blast corne, and doe many other euils and harmes: needlesse it is to take vp time with instancing particulars: they can bespot linnen cloathes with pictures of Toads, Snakes, and other vermine; as the spirit of one *Hellen Ienkenson* did a Buck of cloathes of Mistresse *Moulshow*, because she had the day before helped to search the Witch, and found the marke vpon her. Thus they worke by their spirits, and else by themselues can effectuate nothing: neither can the spirits doe any thing without Gods permissiō.

In his Treatise of Witchcraft. *Roberts pag. 57,58.*

Delrio, lib. 4. part 1. q. 3. sect. 2, 3, 5.

Northhamptonshire Witch.

For

For this wee muſt know, that three things muſt concur in the bewitching of one man, or any other thing whatſoeuer.

Delrio, lib. 3. p. 1. q. 1. pag. 354.

1. Before any of Gods creatures can be annoyed, he muſt giue way and permit the ſame: this all will grant, who acknowledge a diuine power and prouidence of God ruling and diſpoſing of all things.

II. Then the operation of the Deuill, according to the power of God permitting, which hee knoweth either before, as is cleare in the ſtory of *Iob*, Chap. 1. and 2. alſo by the relation touching the Witches, which bewitched the E. of *Rutlands* children; where wee may reade, how *Ioane Flower*, called for, and willed *Rutterkinne* her Cat, to goe and miſchiefe the Lady *Katherine*, and the Cat cried *Mew*, and thereby ſhewed the Witch, that

that ſhe could not doe her any hurt. Or the ſpirit knoweth not before, but when he hath gone and made triall, and then findeth his power limited, as we may reade in the relation of the *Warbois* Witches: how Mother *Samuel* ſent two of her ſpirits againſt Maſter *Throgmorton* and his wife, who making triall what they could doe, returned, and told her, *That God would not ſuffer them to preuaile.*

III. Before the ſpirit worke for any Witch (though he will goe for himſelfe, and of himſelfe, where he hath no league with the Witch) yet to do for her or him, hee will not, without their conſent and will, to make them guilty with him. The Witch therefore muſt doe ſomething to ſet him on, as to call him, to bid him goe, to giue him ſomething before he goe, as an old Witch gaue him

a Cocke : of which wee may reade in Maſter *Giffords* Dialogue of Witches. So they ſend, but the Deuill doth the harme, and not they.

Neuertheleſſe they are made guilty of theſe miſchiefes. 1. Becauſe they call them and bid theſe ſpirits doe ſuch euils. 2. Becauſe they ſpeake, and doe ſuch things as pleaſe the Deuils, and which they deſire and counſell to haue done, while they themſelues goe about and doe the miſchiefe, (which though the Deuils can doe) yet will they not doe it for them, without theſe watch-words, and ſignes. 3. That they thinke verily, that they haue giuen them power to do the miſchiefes, laid to their charge, and thereupon they confeſſe, they hurt ſuch and ſuch perſons, or killed this or that man or beaſt. 4. Becauſe they aſſume to themſelues, a kind of glory within

within themſelues, when the people feare them, and they haue a ioy in their hearts, that they can awe others ſo by ſuch thoughts of them. 5. And laſtly, by the Couenant made with the Deuill, they thinke, that what hee doth, is done by their commanding power ouer them, and that they muſt ſo do, becauſe they will haue them to doe ſo.

For theſe reaſons may the Deuils deedes bee imputed to them: and they may be ſaid to doe, what the ſpirits doe, though their owne words and deedes haue no force in them of themſelues, to effect their wills; albeit Satan maketh them beleeue otherwiſe: but herein are they notably deceiued, as alſo when they thinke themſelues to haue him at command to doe their pleaſures: for,

1. The ſpirit will do more

ſometimes, then the VVitch would haue him. For *Agnes Samuel* a VVitch of *VVarboys*, intreated the ſpirit *Blue*, that Miſtreſſe *Ioane Throgmorton* might not haue any ſuch extreme fits: but ſhee could not preuaile with him.

2. He will not vndoe that ſometimes which the Witch wiſheth to be vndone againe, as the Witches of *VVarboiſe*, all three, endeauoured to vnwitch the Lady *Cromwell*, but could not. *Dod in l. 3. c. 2. p. 247.*

3. Hee will threaten the Witch, and offer ſome violence vnto her, if ſhee will not doe what he would haue her, as the ſpirit did old *Dembdike*, who ſhoued and puſhed her into a ditch, becauſe ſhe would not goe and helpe *Chattox* the Witch (whome *Dembdike* could not abide) to make pictures. So *Chattox* ſpirit threw her downe, becauſe Lanc. Witches.

cauſe when hee appeared, ſhee would not ſpeake vnto him. Yea, *Bodinus* telleth vs, that when one called his ſpirit, and then did not ſet him on worke, he preſently killed him.

In his booke *de Damono.*

4. Hee will annoy them, as he did Mother *Samuel*, tormenting her in her body grieuouſly: & as he did *Chattox*, taking her eye-ſight from her, yea, and would ſometimes come gaping vpon her in the forme of a Beare, with open mouth, as if he would haue worried her, as ſhee confeſſed.

Warboys Witches.

5. Hee will diſcouer the Witches practices, and will endeuour to bring them to their confuſion and end: as the ſpirit told Maſter *Throgmortons* children in their fits.

6. And laſtly, hee will faile them, and breake promiſe with them, in their greateſt neede; as he did a famous Witch in *Hungarie*, after ſhee was in pri-

Roberts in his Treat. of Witchcraft, p. 79.

priſon, where wanting food, did then eate her owne fleſh and periſhed.

Thus wee may ſee, how little command they haue ouer ſpirits, but as the ſpirits liſt, for their owne aduantage.

Chap. XII.

To know whether one bee bewitched, and the ſignes thereof.

GOd permitting, and the Deuill working at the Witches command, man or woman, beaſts or other creatures may be bewitched. *Delrio, l. 6. c. 2. Sect. 2. q. 3. p. 969.*

Now, to know who are bewitched, what courſe better can bee taken, then to gather the ſignes frō ſuch as certainly haue beene knowne to haue beene be-

bewitched, and that by the confeſſion of Witches arraigned and condemned for the ſame: as,

When learned and skilfull Phyſicions can find no diſtemper in the body, or any probable reaſon of any naturall cauſe of ſuch griefe, pangs, and violent vexations, as the patient in the iudgement of all the beholders doth endure: as Maſter *Throgmortons* child did, when neither Doctor *Barrow*, nor Maſter *Butler*, learned Phyſicions, could yeeld any ſound reaſon of; as to neeze lowde and thicke, almoſt halfe an houre together, till blood come out of the noſe and mouth: to haue a great ſwelling, and heauing in the belly, then a paſſing to the throate ready to ſtoppe her breath, to make one ſpeechleſſe, and ſet the teeth together, to ſhake ſometimes the legge, ſometimes

times the arme, ſometimes the head, as it were a feuer or ſome running palſie, to thruſt out ones arme ſo ſtiffe and ſtraight, as not poſſible to bow it, and ſuch like motions as befell thoſe children.

When ſome parts of a man, now fingers, now toes doe rot, and no rules of Art, or experience can doe any good, but rather the worſe, by the beſt meanes; or if ſeeming in the Euening to bee healing, in the morning to be found to haue gone backward, as it did with one *Iohn Orkton*, bewitched by one *Mary Smith* of *Linne*. *Roberts* his Treatiſe.

When a very healthy body on a ſuddaine ſhall feele violent torture, pinching at the heart, bereauing him of ſenſe, and ſo diſtract the patient, as hee or ſhee is ready to teare the haire of their head, as it befell one *Elizabeth Hancock*, bewitched by the forenamed *Mary*

Relation of Lancaſhire Witches.

Mary Smith, or being in health, ſtrong and trauelling by the way, to be ſuddainely taken, and to fall down lame, become ſpeechleſſe, loſe the vſe of one ſide ſaue the eye, to haue the head drawne awry, the face and countenance deformed, hammes lame and turned out of courſe, feeling within prickings, as with Elſons and Sickles, as did one *Abraham Law*, bewitched by one *Alizon Deuice*, meeting him by the way.

When two or moe in the ſame family, or dwelling aſunder, one or moe in one towne, and otherſome in another, are taken in the like ſtrange fits in moſt things, as were Maſter *Throgmortons* children, the Lady *Cromwell*, who had viſited thoſe children and burnt ſome haire of the ſuſpected Witch: So was Maſter *Auery*, and his ſiſter one

In Northamptonſhire.

Miſtreſſe

Miſtreſſe *Belcher*, dwelling in ſeuerall places: for ſuch violent ſtrange fits cannot come vpon naturall cauſes, ſo ſuddainly alike to diuers perſons, in ſo ſeuerall places, except ſome infectious diſeaſe ſhould happen among them, to take it one of another.

When the afflicted partie, or parties in their fits, do tell truly many things: ſome things paſt, as the elder daughter of Maſter *Throgmorton* did, who told what the Witch had beene doing. Some things *in doing*: as ſhee told where her vncle and others were in the Towne: where the Witch was, and whither going, what they ſaid and did when they met her. Theſe ſiſters could tell in their fits, in what caſe and ſtate one and another were, at the ſame inſtant, being 8. 10. or 12. miles aſunder, and alſo when the Witch fed her ſpirits, and what

what shee said vnto them, as Mistris *Ioane* could tell some things to come, as in her first fit, how many in that house should be bewitched, and named the number and persons: Also the other (as well as this sister,) told what the Witch *Agnes Samuel* would doe, if M. *Throg.* would go and speake with her; they foretold their fits in their fits, how many afterwards, and how long they should hold them: that Mother *Samuel* should willingly confesse her fault, and the time whē. All these proued very true: yet these things are no effects of naturall diseases.

When one shall doe many things, neeze, scritch, groane pittifully, start fearefully, heaue vp the belly, bounce vp with the body strangely, become senseless, not hearing, seeing, or feeling: to speak also many things to purpose, and yet out of the fit

fit to know not any thing hereof: as it hapned with these children.

When there is strength supernaturall, as that a very strong man shall not bee able to keepe downe a child of nine yeeres old vpon a bed. So it was with one of Master *Throgmortons.*

When the diseased doe vomit vp crooked Pinnes, Iron, Coales, Brimstone, Nayles, Needles, Leade, Waxe, Haire, Strawe, or some such like things; such haue beene seene to haue been vomited vp: as Doctor *Cotta* witnesseth and produceth the witnesses for the same, and those learned men. *pag. l.2.c.8. 321.*

When (with other things concurring, else this is no sure signe) any doe see, not in a fancie or dreame, but visibly some apparition, and thereupon some mischiefe to befall them: as it did to one Master *Young* of *London,* In his triall of Witches, *Delrio, lib.3. par.1.q.4. sec.6.pa.410.*

M. *Roberts* Treatiſe, *pag.* 57. 59.

don, the apparance of a Waterdogge to runne ouer his bed; and at another time one cloathed in ruſſet, with a buſh beard, ſpeaking to him. So alſo Toads and Crabs, crawling about his houſe, after which hee was tormented. So Maſter *Auerie*, whom before I haue mentioned, ſaw as hee rode in his Coach homeward a viſion, and forthwith his Coach-horſes fell downe dead. One Maſter *Engerſmen* in Bedfordſhire, driuing a Cart of corne to Bedford, ſaw a great blacke Sow graſing, which went along with them: at length the horſes brake their carriage, and ranne away to Bedford: ſo at the returning backe they ſaw the ſame Sow, and had the like violent courſe of horſes: the chiefe man, afterwards, by a ſtroake of a Beetle vpon his breſt, fell into a trance ſuddenly, and was in his ſenſes diſtra-

In the diſcourſe of Witches executed at Northhampton.

cted,

cted, and continued for a long time in extasies and grieuous perplexitie.

To these may bee added what formerly is written of the signes of such as the Diuell tormenteth; for what hee can doe without the association of a Witch, that can he doe when hee is willed by the Witch to doe his worke. And thus much briefely for these signes of persons bewitched.

Chap. XIII.

What those things be which Witches doe, by which they doe set their spirits on worke to doe mischiefe, and by which they are said to bewitch.

THough as you haue heard, Witches doe not the harme themselues, yet doe they that which the spirit will haue them to doe, before hee will

See *Costa, p. 89 90, 91. Delrio, lib. 3. par. 1. q. 1. pa. 354. q. 2. q. 3.*

The truth of these things appeares in relations of Witches confessions.

worke the mischiefe. Hee sets them on, puts into their hearts euill thoughts: hee inflameth them with rancor, yea and appeareth visibly speaking to them, counselling and vrging them to doe this and that; before hee doth the hurt, they agree; and so the Witch sendeth him, who is ready inough to goe of himselfe, but he will not, in cases of Witchcraft.

That which the Witches doe, are a *Watch-words* and *Signes*, that the Diuell may know, as it were, when, where, and vpon whom to doe mischiefe. The meanes which they vse, are diuers, and many, by which (as we commonly speake) they bewitch man, or beast.

M. *Roberts*, *pag.* 46.

By *cursing and banning*, and bitter imprecations: this is very vsuall with such: and the Diuell encourageth them thereto, as he did one *Mary Smith* of *Linne*, the effect whereof fell on

on *Iohn Orkton*, whoſe fingers ſhe wiſhed might rot off, when he was ſtrong and well, and ſo they did, and his toes too afterward.

By *threatnings with curſes*: as *Chattox* the Lancaſhire Witch did one *Hugh Moore*, *Anne Nutter* and others, who dyed thereupon.

By *Charms & Spels*, the words whereof being repeated, the Diuell will doe hurt. *Bodin* mentioneth how a maide could get no butter, when a boy repeated a verſe, till he was made to pronounce it backward againe. By a Charme did *Gaufredy* bewitch one *Louyſe Chapeau*, into whom the Diuell entred.

Lib. 2. cap. 1. Scot, b. 12. ch. 16 & 17. In the ſummary before the admirable Hiſtory of the Magician.

By *certaine formes of words like prayers*, vſing the name of God and the Lord Ieſus, or the Virgin *Mary*, whom they call our Lady; ſeeming hereby to call vpon them for a bleſſing, they vſe theſe as a *Watchword* for

their ſpirits, as when they ſay, Here is a good horſe, *God ſane him*, &c.

Li. 2. cap. 4. Lib. 9. cap. 4.

By *praiſing and by words of commendations*: this *Bodinus* confirmeth by many teſtimonies: and *P. de Loyer de ſpectris*, who citeth *Au. Gellius* his *Noctes Attica* for the ſame: whereupon the Italians hearing any to praiſe others very much, ſay, *Di gratia no gli diate mal d'ochio.*

Delrio, l. 3. par. 1. q. 4. ſect. 1.

By their lookes, if with an intent to hurt: thus could one *Gamaliel Greete* do, into whom whilſt he was ſwearing, a ſpirit like a white Mouſe entred, as *Ioane Wilſmot*, the Leiceſterſhire Witch confeſſed before authoritie. *Bodinus* alſo mentioneth this kinde of hurting, and *Virgil*, in this verſe, *Neſcio quis oculis, teneros mihi faſcinat Agnos.*

In the ſtory of the Earle of *Rutlands* children.

Lib. 2. cap. 4.

Bod. l. 2. c. 8.

By *their breath*, as a Witch in the Dioceſſe of *Conſtance*, who blowing, infected the whole

In the booke of his life and death.

body

body of a man with Leproſie: ſo did *Gaufredy* bewitch with his breath.

By *touching* with the hand or finger, as *Ellen Greene*, one of the Leiceſterſhire Witches, touched one *Iohn Patchets* wife and her child in the Midwiues armes, and then ſent her ſpirits to witch them to death. For the ſpirit *Dandy* ſaid to the Lancaſhire Witch *Iames Deuice*, whē hee went to one *Duckworths* houſe, Thou haſt touched him, and therfore haue I power ouer him. A Witch touched but the breſts of a woman that gaue ſucke, and dryed vp her milke: this *Danæus* witneſſeth. *Mary Sutton*, a Bedfordſhire Witch, did but touch the necke of one Mr *Engers* ſeruants onely with her finger, and he was preſently after her departure miſerably vexed.

Confeſſed in his examination.

In Dial. de Sortiarijs.

By *making pictures* of Waxe and Clay of thoſe which they

Debrio, l. 4. par. 1. q 4. Sect. 4. lib. 2.

See *Scot. b. 12. cha. 16.*

would bewitch, and either roast them, or bury them, that as they consume, so wil the parties; a notable story hereof is in *Boëtius* of one King *Duffe*, a Scottish King, which is recorded fully in the Chron. of Scotland, The Lancashire Witch *Chattox*, and some others were much exercised in this diuellish practice, as their confessions in their examinations doe witnes. *Ioane Flower*, which bewitched the Earle of *Rutlands* children, would curse the Lo: *Rosse*, and take feathers and bloud & boile them together, vsing many diuellish speeches and gestures, as her daughter *Philip* confessed.

By tying of certaine knots, as Saint *Ierome* testifieth in *vita Hilarionis*.

By *sacrifices*, as *Balaam* attempted: and as a woman before-named did offer a Cocke, and another a Beetle (as *Serres* in the French Chronicle witnesseth

neſſeth in *Henry* the 4. dayes) or ſome the very paring of nailes, or but a piece of a girdle, as a ſpirit asked of the forenamed *Ioane Flower*.

By *getting ſomething* of thoſe whom they meane to bewitch: So the Witch *Flower* got the right hand gloue of the Lord *Roſſes*, which ſhee firſt rub'd on the backe of her ſpirit *Rutterkin*, then put it into hote boyling water, after taking it out, pricking it often, and wiſhed that the Lord *Roſſe* might neuer thriue. There was a Boy at *Bradley*, which a ſpirit in forme of a *Toade* called *Bun*; which ſpirit as he confeſſed, told him, that to kil a mans horſe, which he rode to the water, hee muſt get the Owner to giue him ſomething, as Bread & Cheeſe, or what elſe, before hee could kill him. *Anſt. in Cirit. Dec. 1. 18.*

By the Witches *giuing ſomething*, as inchanted powder,

oyntment, hearbs, yea, or apples, or ſtrawberries, bread, cheeſe, drinke: this hath beene found true many times.

By theſe (and no doubt many other wayes) they worke to effect their wils, and do bewitch others.

CHAP. XIV.

Who they be that are moſt ſubiect to be hurt by theſe bad Witches: and of the remedies againſt Witchcraft.

See Maſter *Cooper* his Treatiſe of Witches. *Lib. 3. cap. 1. ſect. 4.*

THough God may try his deareſt children this way, yet it is very ſeldome, and vpon their goods rather then vpon their bodies: yet ſometimes it hath beene found, that they haue preuailed to the taking away of the life of ſome, who haue been reputed religious.

Such as vſually & moſt commonly are plagued by them, are, I. *Car-*

I. *Carnall Goſpellers*, ſuch as profeſſe religion, without the power of religion, *Newtrals*, *Time-ſeruers*, very *worldlings*, *Libertines*, *Profane*, *Onely Outſides*, *Lukewarme Laodiceans*, and ſuch like.

II. *Groſly ſuperſtitious*, *heatheniſh obſeruers of times*, of good or bad lucke, or vnlucky dayes, being diſmayed at ſignes, as at the power of Planets: ſo when they ſtumble at firſt going out at the doores, when they meete with a ſplay-footed woman, or a Hare croſſing them, when they put on 1. hoſe or ſhoo before another, as the left before the right, their bleeding ſuddenly at the noſe, their burning of their eare or cheeke, right or left, the falling of ſalt, the croaking of Rauens, the chattering of Magpies, with a thouſand of other heatheniſh obſeruations.

Ier. 10. 2. For ſuperſtitious obſeruations. See *Delrio*, *l.* 3. *par.* 2. *q.* 4. *ſ.* 3, 4 *p.* 447, 459.

III. Such as vpon any manner of croſſe are eaſily led away to

to thinke themſelues bewitched: for wee commonly finde where people leaſt ſuſpect ſuch, there is the moſt freedome from ſuch.

IV. Thoſe that moſt feare them, whom they doe ſuſpect to bee Witches, and for feare doe giue ſomething vnto them. For ſuch are often paid home for this their feare of man, when (it may be) in their courſe of life, they feare neither God nor Diuell, but liue very licenciouſly.

The veritie of theſe things wil appeare, by obſeruing commonly ſuch as bee bewitched and by conſidering what manner of perſons they bee for the moſt part.

Therefore to preuent the power of Diuels, & whatſoeuer Witches can doe, let vs labour,

1. To entertaine and vphold the preaching of the Goſpell. For where it commeth, downe goeth

goeth the power of Witchery, Act.8.& 13. Hiſtories tell vs, where the Goſpell came amongſt the Heathen, there this helliſh power of Deuils and ſpirits, greatly diminiſhed: as in Norway, and thoſe other Northerne coaſts. And doe we not ſee, that where the Word is faithfully preached, and people obedient thereto, how theſe places are, either not at all, or very rarely troubled with Witches? Where Poperie and prophaneneſſe is, with contempt of preaching, or vile negle& thereof, there ſuch miſcreants are rife. For *ſurely there is no Inchantment in* Iacob, *nor any Diuination in* Iſrael.

Bodin. l.3.c.1. p.230.

Num.23.23. In or againſt either reading.

II. With outward meanes labour to bring forth fruits worthy the Goſpell, and amendment of life: for God hedgeth the vertuous man about, Iob 1. ſo as Satan cannot come at him, without very ſpeciall

ciall licence from God, and that onely for a triall: The Angels of God doe also pitch their Tents about such, Psal. 34. yea, and haue charge ouer them to keepe them in their waies, Psal. 91. 11, 12.

III. To haue holy and Religious duties in our families, to pray with them rising vp, and lying downe, and to lift vp our hearts in holy and heauenly eiaculations in our going out, and in performing the duties of our particular callings: For, *Pray continually*, saith the Apostle, 1. Thes. 5. And Saint *Iames* telleth vs, that the prayer of a righteous man auaileth much, if it bee feruent. *Dauid* did not onely serue God openly in the Tabernacle, but returned home, to blesse his house, 2. Sam. 6. 20. And *Iob* euery day sacrificed to God, and sanctified his children and family, Chap. 1. 5.

Iam. 5. 16.

And

And God gaue to Iſrael a Law to ſanctifie their houſes.

IV. To goe euer well armed againſt theſe rulers of darkeneſſe, Deuils and euill ſpirits, furniſhed with the heauenly furniture and ſpirituall weapons, of which the Apoſtle ſpeaketh, Ephe. 6. 14, 18.

V. Being thus qualified, and thus armed, to truſt in God only, who will keepe thee vnder the ſhadow of his wings, Pſal. 91. and feare no Witches, nor Deuils; knowing euer this, that they cannot doe the very leaſt harme, to any of the leaſt creatures of God, without leaue from him: no, not to enter into the *Swine* of the very *Gadarens*. Therefore reſt on him, and when any croſſe happeneth, ſay with an holy ſubiection to his will, *It is the Lord, let him doe what ſeemeth him good*, 2. Sam. 15. 26. *It is the Lord that giueth, it is the Lord that*

that taketh away, bleſſed bee the name of the Lord, Iob 1.21.

CHAP. XV.

Of the meanes which haue beene vſed by diuers to helpe themſelues, when they thinke they, or any thing they haue is bewitched.

Of Charmes and other deteſtable remedies vſed by vaine people, ſee *Scot*, b.12. chap.21.

IT is a miſerable thing to ſee the vanity of people in ſo clear light of Gods Goſpell, how they runne yet, either to vnlawfull, or to weake and very vncertaine meanes, to relieue themſelues in caſes of ſuſpected Witchcraft, as theſe and ſuch like; for I will recite onely the moſt vſuall.

1. To runne to a White Witch, and to ſeeke helpe ſo from the Deuill, and to put in practice his or her tricks of witcherie (of which before) to driue away a Deuill, and to helpe the be-

bewitched: an vgodly course as before is proued, and accursed before God.

II. To beate the suspected, as Master *Enger* did *Mary Sutton* the Bedfordshire witch, vpon which, his seruants were well; so one *William Faireborne* did beat *Anne Baker*, the Leicestershire Witch, whereupon his sonne *Thomas* recouered and amended. Sometimes such effects follow after, but wee must remember,

1. That this is not euer so, as fell out with one *Henry Mills*, who had ill nights after.

2. Except it bee by the appointment of the Magistrate, it is against the Law of man, and being a priuate reuenge, is against the Law of God.

3. This then being euill, we may not doe it, that good may come thereof, its no meanes of Gods appointment. Rom. 3. 8.

4. The

4. The torment vpon the partie is by the Deuill, which ſometimes the Witch cãnot remoue, if ſhee would: the three Witches of *Warboyſe*, would haue vnwitched the Lady *Cromwell*, but could not: if ſhee doe, it is by making a prayer to him; of which *Bodin* giueth a fearefull example of a Witch, praying to the Deuill, to cure one whom ſhee had bewitched: And if the Deuill doe ceaſe to torment, it is becauſe he would nouriſh this reuenge-ing practice againſt both Gods Law, and againſt the Law of the land; we may not violently iniure others, becauſe they haue hurt vs.

L.1.c.5.

III. To burne ſomething of the Witches, which, what effect it may haue to heale the bewitched, I know not, nor vpon what ground, either in naturall reaſon or in religion: but this I am ſure of, that when the

the Lady *Cromwell*, made ſome haire of Mother *Samuels* to be cut off, and her hairelace with it to be burnt, the children of Maſter *Throgmorton* were not the better, and the Lady was bewitched ſoone after, ſo as when Mother *Samuel* had tryed her husband, and after, her daughter to vnwitch her, they could not. For they may ſend their ſpirits to do miſchiefe, but it appeareth by this, that the Deuill, except he liſt, is not at their command to helpe and heale the partie.

IV. To fetch the ſuſpected, and to *ſcratch* him or her to get blood, as one Maſter *Auery* and his ſiſter did ſcratch two Witches, and drew blood of them at Northhampton, & preſently found eaſe: but this muſt wee know,

In the triall of the Witches at Northampton.

1. That albeit they had a little eaſe, while the Witches were with them, yet they were no

no ſooner out of ſight, but hee and ſhee were in their old fits, and more vehemently tormented then before. This is then no certaine remedy.

2. It is no lawfull remedie, no more then beating the ſuſpected. Violence vpon priuate motion, is a reuenge, and wee may not offer it to another, to eaſe our ſelues.

The Warbois Witches.

3. This is a remedy which the Deuils themſelues haue confeſſed to practiſe, & which the Diuell hath ſtrengthened ſome to be able to do: as you may reade in the Relation of Maſter *Throgmortons* children in foure ſeuerall places, eſpecially of one *Mary*, a little child, kneeling on her knees, who ſcratched the yong VVitch a big maide, whilſt the child was in her fit, and ſaid that the ſpirit bade her doe it; that the ſpirit willed her not to pity the Witches crying, that the ſpirit held

The child but 9. yeeres old.

held downe the Witch to her, that it forced her to ſcratch, ſtretching forth her armes, and ſtraining her fingers, whether ſhee would or no, to doe it. Is this a good and Chriſtian remedy, wherewith the Deuill is ſo well pleaſed? Neither for all the ſcratching did the children amend, but were againe in their fits, and that often afterwards. Yea I haue read, that a woman VVitch willed voluntarily one to ſcratch her to helpe him.

See *Giffords* diſcourſe of Witches.

V. Some in the fits bring in the ſuſpected, and make the ſame to *Touch* the afflicted partie.

This may be vſed, but yet no reſting therevpon: for,

1. I haue ſhewed, that by touching they bewitch people: the ſigne is therefore vncertaine.

2. By the ſuſpecteds preſence, though ſometime the afflicted hath had eaſe, as was pro-

proued in Maſter *Throgmortons* children often; yet in that relation we find two things: Firſt, that at Mother *Samuels* preſence, when Miſtreſſe *Iane Throgmorton* began her fits, ſhe grew worſe, and the reſt fell into their fits at another time, as ſoone as they ſaw her. Secondly, that the ſaid Mother *Samuel*, when ſhee perceiued afterwards, that the children were the better for her being with them, made a new compoſition with the Diuell, that they ſhould be ill wen ſhe was with them, and this the children in their fits reuealed openly. So that the Witches preſence or abſence is but a very vncertaine meanes, ſeeing that is of no force either way, but as they make their league with the Deuill: for there is no naturall reaſon for it, nor diuine ordinance.

There was another triall v-

ſed

ſed very often by M. *Trogmerton*, to bring his children out of their fits, which was this: to make the Witch to ſay, *I charge thee, thou deuill, as I loue thee, & haue authority ouer thee, and am a Witch, & guilty of this matter, that thou ſuffer this child to bee well at this preſent:* and by and by the child ſhould be well.

But here note, that the Story telleth vs, that one of the ſpirits was the author and counſellor to this, and told one of the children in her fit, that if *Agnes Samuel* were made to ſpeake theſe words, the child ſhould for the preſent be well. What warrant they had to take the Deuils inſtruction, and to make her vſe theſe words, ſo curſed & fearefull, I leaue to the iudgement of the wiſe and religious.

VI. Some goe to them, and threaten the ſuſpected, to carry them before authority, to proſecute law againſt them, and to hang

hang them; & thereupon ſome haue been well. *Bodinus* giueth diuers inſtances hereof.

L.2.c.1.& l.2.c.5. Remigius in Dæmonolatria.l.3.c.3.

This may be vſed: they may be threatned with the courſe of iuſtice, to make them feare.

But this is no certaine remedy: for ſome Witches are ſo far from being hereby moued to ceaſe their Witcheries, as on the contrary they are the more prouoked to euill, as was *Mary Smith* of Linne, who being threatned by *Iames Scot*, that he would hang her, if his wife had any ſuch fits, as aforetime ſhee had, did ſoone after bewitch her againe, & ſhe was tormented as formerly ſhe had beene.

This and ſuch other like means people do vſe for eaſe & helpe, but they are either vncertaine or vnlawfull. The beſt is *Faſting* and *Prayer*, to remoue a diuell, as before hath beene deliuered: for God onely can free vs from Diuels and Witches,

True means. Of Popiſh ſuperſt. remedies, ſee *Delrio, l. 6. c. 2. S. 3. q. 3.*

and

and his meanes appointed muſt we only vſe, and therein expect from him a bleſsing.

Chap. XVI.

That Witches may be diſcouered, though there be many difficulties therein, and the cauſes thereof.

IT is not to bee doubted, but that Witches may be detected; this is certaine.

1. From God, in the giuing of his Law againſt Witches, Exo. 22. 18. *Thou ſhalt not ſuffer a Witch to liue.* Which implyeth a diſcouery of them, or elſe it could neuer be put in execution, and ſo ſhould bee a law to no purpoſe.

2. From Hiſtory: Firſt diuine: for *Saul* found out Witches, and executed the Law vpon them, 1. Sam. 28. And ſo did good *Ioſias*, 2. Kin. 23. 24. Secondly, wee haue Chronicles and many relations made of the

euident discourse of Witches.

3. How tryals in our owne countrey at many Assises.

So as it is cleere that Witches may be discouered, though it cannot bee denied, but that there are some difficulties therin, and that for these reasons:

I. Because of the secrecy of the grounds of Witchcraft so close and hidden, as being one of the greatest works of darknes committed this day vnder the Sun.

II. For that from naturall causes may arise very strange tortures, pangs and torments, as if the afflicted were bewitched in the iudgement of most ordinary apprehensions.

III. Because of cunning counterfeits, who can so liuely expresse the outward & visible apparances of such as are bewitched, as if they were indeed really possessed & bewitched.

IV. For that witnesses may feigne their accusations, yea

and

and confirme them by oath to be true: of which wee haue a notable example of one *Grace*, or rather graceleſſe, *Sowerbutts*, inticed by a Prieſt or Ieſuite called *Tomſon, alias Southworth*, to accuſe her owne Grandmother, her Aunt, and another woman, all three Proteſtants, of Witchery, and that ſhe had by them been afflicted, and ſeene them in their practices of Witchery, in the night, ſomtimes in one place, & ſometimes in another, naming when, where and how, and the ground of all this was, becauſe they would not become, forſooth, Romane Catholiques: a bloudy practice, fit for a Romaniſt, and very vnnatural.

In the tryall of the Witches of Lancaſter.

V. Becauſe of the ſtrong imagination of ſuch as ſuſpect themſelues to bee bewitched, which will make them thinke verily that they ſee ſtrange apparitions; and for feare will dreame of the ſuſpected, and ſo

may cry out and talke of him or her in their fearefull dreames, the fantasie being oppressed. And if the disease called the *Mare*, happen to such an one, then their sweating, their moving, and struggling, with an imagination of one creeping vpon them, from the feete to their breſt, (they awaking in feare and trembling) will make them say and sweare too, that they are bewitched.

VI. For that vaine persons many times are the pursuers of the suspected, who are so transported with rage and vncharitable desire of reuenge, (they still fearing some harme by them, except they can rid them out of the way) that they will ouer-diligently gather matter to strengthen their suspicions: some out from meere imagination; some from words & deeds taken in the worst sense; some from the sight of some creature

on

on a ſudden, as a Cat, Weaſell, Polcat, or ſuch like, late in the euening, where they ſaw not any before; ſome from idle relations of ſuperſtitious neighbours; ſome from accidents happning vpon others, vpon a ſuſpected perſon, and (their falling out; & if the purſuers be of ſome abilitie, to theſe ſhall bee added the too confident auouching of ſome flatterers, that ſuch an one is a Witch, and all tending to further the rage of the purſuer, to bring the ſuſpected to his or her end.

VII. Becauſe there may concurre many ſeeming probabilities, which commonly miſ-lead many for want of iudgement, and for want of throughly weighing the weight of them in ſuch a caſe, taking ſuch preſumptions for ſufficient proofe, when they are nothing ſo.

VIII. And lastly, for want of deepe ſearch into the ſubtilty

of Satan, who (as is proued) often worketh without any association, or league with the Witch: yea (as is also before declared,) the diseases or death of men or beasts may be meerely naturall, and no work of Satan therein at all, and yet euen in these things he hath his mischieuous deuices, to make them to be cast vpon some man or woman, altogether innocent of the same, and thus he doth it.

He knoweth when his power is granted him of God to doe hurt to man or beast, also hee knoweth the growing of a naturall disease in man or beast: he knoweth the ripening thereof, & at what time it will breake out. Now marke, before his owne act, or that in nature breake out, he stirreth vp some occasion to make the party, man or woman, to be afflicted in their persons, or cattel, to fall out with some angry neighbor,

man or woman, either immediately, or ſome ſmal time before; that ſo this act of his owne, or of nature may be imputed vnto that angry waſpiſh-natured & ſhrewd-tongued neighbours, ſo come to bee reputed a Witch: which hee hauing gained by two or three ſuch peſtilent practices, he ſetteth wicked people on to follow ſuch an one to death, that innocent blou[d] may be ſhed, & many become guilty thereof, which he thirſteth after. A miſchieuous ſubtiltie of all the wiſe-hearted *Grand-Iury* Gentlemen ſeriouſly to be conſidered of. And this ſhould make angry malicious natures, ſuch as be giuen to curſing, railing and bitter ſpeeches, to be reformed, euen in this reſpect, leſt God puniſh them, by giuing them ouer vnto this bloudy practiſe of Satan, to their ſhame and deſtruction.

For theſe reaſons it happe-

neth, that it is an hard thing to discouer the practices of Witchcraft, without more diligent search, then is commonly vsed to detect Witches.

Chap. XVII.

That there are some great presumptions of a Witch, for which he or shee may be brought before authoritie to be examined.

Of weake coniectures. *Debrio, l. 5. sect. 4.*

I Will not heere trouble my selfe to set downe the many surmises of people that such & such are Witches, because they be the vain cõceits of the addle-headed, of silly fooles, or of prattling gossips, or of superstitiously fearfull, or of fansiefull Melancholicks, or of discomposed and crazed wits, as a Diuine speaketh. But heere I will set downe such probabilities, as may iustly cause the suspected to be questioned, as these:

I. To be much giuen to *cursing*

sing and *imprecations*, vpon light occasion, and withall to vse *threatnings* to be reuenged. And presently thereupon euill to happen, and this not *once*, or *twice*, to one or two, but often, and to diuers persons.

This is a great presumption (all these circumstances withall considered) because Satan offers himselfe (as before is shewed) vnto such, and such meanes, wee finde that Witches vse to bewitch men and beasts; yet is this but a presumption, for that many are so bitter spirited, that they will curse & ban, & threaten reuenge, and yet be no Witches. Also Satan is subtill, as is noted in the former Chapter, to make vse of Gods leaue giuen to himselfe, and of the working of naturall diseases, which vpon cursings breake out, as is caused thereby.

11. An implicit confession, when any come & accuse them,

for vexing them, hurting them, or their cattell; they ſhall hereupon ſay, *You ſhould haue let me alone then*: as *Anne Baker* a Witch, ſaid vnto one *Miles*: or, *I haue not hurt you yet*, as Mother *Samuel* ſaid to the Lady *Cromwell*, when ſhe cauſed her haire to be burnt: or to ſay to one, *I will promiſe you that I will doe you no hurt*, vpon this or that condition, as others haue ſaid. Theſe kinde of ſpeeches are in manner of confeſſion of their power of hurting, and yet but a preſumption; becauſe ſuch ſpeeches haue beene, and are vſed vpon diuers occaſions, by others which are no Witches.

III. The ſuſpecteds diligent inquiry after the ſicke party, and an ouer-inquiſitiueneſſe to know how ſuch an one doth, falling ſicke preſently vpon his or her curſing and threatning, with the ſuſpecteds comming to viſit him or her vn-

ſent

ſent for, eſpecially after they be forbidden the houſe. Thus haue thoſe done which haue beene found condemned for Witches: yet but a preſumption, becauſe mans heart being reuengefull, and hauing curſed and threatned, and hearing of ſome ſudden miſchance, is ſo taken vp with a curſed ioy, as maketh him or her thus to do, and yet by no league with the Diuell. For *Salomons* words may not onely bee applyed to Witches, but euen to all others, as an inbred euil in mans heart, *Reioyce not at the fall of thine enemy.* And for comming being forbidden, it is the impudency of ſome of the poorer ſort, rude and ill-mannered to doe ſo, and to bring ſome ſmall thing to curry fauour againe.

IV. The naming of the ſuſpected in their fits, and alſo where they haue been, & what they haue done here or there, as

Maſte

Relation of *Warboys* Witches.

Master *Throgmortons* children could doe, and that often, and euer found true. This is a great presumption; yet is this but a presumption; because this is only the diuels testimony, who can lye, and that more often then speake truth. Christ would not allow his witnesse of him in a point most true: nor Saint *Paul* in the due praises of him and *Sylas*. His witnesse then may not be receiued, as sufficient in case of ones life. He may accuse an innocent, as I shewed before out of M. *Edmunds* giuing ouer his practice to finde stolne goods. And Satan, wee reade, would accuse *Iob* to God himselfe to bee an hypocrite, and to be ready to bee a blasphemer. And hee is called the Accuser of the Brethren. Albeit I cannot deny, but this hath very often proued true: yet seeing the diuell is such an one, as you heard, Christian men should not

Mar. 1. 25.

Act. 16.

Iob 1.

Reuel. 12.

not take his witneſſe, to giue in a verdict vpon oath, and ſo ſweare that the Diuell hath therein ſpoken the truth. Be it far from good men to confirme any word of the diuell by oath, if it bee not an euident truth, without the Diuels teſtimony, who in ſpeaking the truth, hath a lying intent, & ſpeaketh ſome truths of things done, which may be found to be ſo, that hee may wrap with them ſome pernicious lye, which cannot bee tryed to be true, but muſt reſt vpon his owne teſtimony to inſnare the bloud of the innocent.

V. An apparition of the party ſuſpected, whom the afflicted in their fits ſeeme to ſee. This is a great ſuſpition: for ſome bewitched haue cryed out, ſeeing thoſe who were ſuſpected to be Witches, and called vpon them by name, as Miſtreſſe *Belcher* in Northamptonſhire, of *Ioane Vaughan*, M. *Engers* man, or

Mary

Mary Sutton of Bedfordshire. So did M. *Throgm.* children vpon Mother *Samuel*: yet this is but a presumption, though a strong one: because these apparitions are wrought by the Diuel, who can represent vnto the fantasie such as the parties vse to feare, in which his representation, hee may as well lye, as in his other witnesse. For if the diuell can represent the Witch a seeming *Samuel*, saying, *I see Gods ascending out of the earth*, to beguile *Saul*; may wee not thinke he can represent a common ordinary person, man or woman vnregenerate (though no Witch) to the fantasie of vaine persons, to deceiue them and others, that will giue credit to the Diuell?

P. de Loyer de spectris.

1. Sam. 28.

VI. The common report of neighbours of all sorts, if withall the suspected be of kin to a conuicted Witch, as sonne, daughter, brother, sister, neece, or

or nephew, or Grandchild, or a ſeruant man or maid, or of familiar acquaintance with ſuch an one. This is a cauſe of ſuſpicion: For common reports of neere neighbours of all ſorts do ariſe out of ſome ſhewes, and Witches are known to endeuour to make others Witches, ſuch as they dayly conuerſe with, as Mother *Samuel* of *Warboys* did her daughter: old *Dimbdike* the Lancaſhire Witch did her grand-daughter, & grand-ſon, her daughter and a neighbour of hers; yet all this is but a preſumption; becauſe a common report may ariſe, though not vpon no grounds, yet vpon very weake grounds, being duely examined: and though witches doe labour to make others like themſelues; yet we find, when Mothers haue beene executed for witchery, ſome of their children haue not; onely beene no Witcherly miſcreants, but by

Gods

Gods mercy, haue become religious and zealous Christians, of which I could giue some instances.

VII. The testimony of a Wizard, the cunning man or woman; this may be a great presumption: for who can better discouer a Witch, then a witch? and many haue bin found such, whom the Wizard hath accused to be Witches. But yet this is but a presumption, because, if he be not a counterfeit (taking vpon him to know more then hee doth) but indeed a very Witch; yet is his testimony sometime the testimony onely of the diuell, by whom he commeth to know another to be a Witch, and not vpon his owne knowledge; and though in this case he be found to speake true sometimes, yet may he lye also, being instructed by the father of lyes.

But as concerning this Witnesse,

neſſe, if a Wizard happen to caſt out of himſelfe an accuſation againſt another without aſking, it may bee vſed for a preſumption: but none may goe to ſuch an one to aske his teſtimonie, nor vſe his skill to diſcouer a Witch, no more then for this end, to goe to the diuell himſelfe.

To vſe a ſieue and a paire of ſheeres, with certain words: To put ſomething vnder the threſhold, where the ſuſpected goeth in, or vnder the ſtoole where he or ſhe ſitteth, and many ſuch witchery tricks and illuſions of Satan to be deteſted.

To burne ſome cloathes in which the ſicke party lyeth, for to torment the Witch; to burne part of the creature in paine; to burne aliue one, to ſaue the reſt; & to make the Witch to come thither: Theſe are execrable ſacrifices made to the diuell, to be abhorred of all true Chriſtians. *Bodinus in Dæmo. l. 3. c. 5.*

The

The Romanes in old time put to death ſuch as by Magick would diſcouer theeues, to come by their goods ſtolne. Chriſtians then ſhould abhorre theſe abominations. Some think it lawfull to try one ſuſpected, by caſting him or her into the water, and binde their armes acroſſe: and if they ſinke not, but doe ſwim, then to be iudged Witches, as M. *Enger* tryed vpon *Mary Sutton*, the firſt time bound as before, and then ſhee ſwarme like a planke: then was ſhee ſearched, and the marke found; and by counſell giuen him, ſhe was the ſecond time caſt into a Mill-damme very deepe, thus bound; her right thumbe to her left toe, and her left thumbe to her right toe, who ſate vpon the water, and turned round like a wheele, as in a whirlepoole, yet they had her tyed in a rope, leſt ſhee ſhould haue ſunke.

In Bedfordſhire.

But

But Doctor *Cotta* doth by many reasons, disswade from this tryall, as not naturall, nor according to reason in nature, and therefore must come from some other power, but not of God: for that were a miracle, which wee are not now to expect from God, and therefore this strange worke is from the Diuell. The obiections made he answereth fully. There needs no miraculous meanes more to detect Witches, then other secret practices, and it is an adulterous, and vnbeleeuing generation to looke for a signe: and what is this but a presumptuous expectation of an extraordinary reuelation from God without warrant? Of other vnlawfull tryals, see *Delrio, lib.4.c.4. sect. 6.*

See also against this, *Delrio, l.4. c.4.q.5.Sec.3. pag.655.* In his tryall of Witches. *cap.14.* See M. *Perkins* against this in his discourse of Witchcraft, *cap.7. Sect.2.*

CHAP.

Chap. XVIII.

Of the maine point to conuict one of witchcraft, and the proofes thereof.

TO conuict any one of witchcraft, is to proue *a league made with the Deuil.* In this only act ſtandeth the very reality of a Witch; without which neither ſhe nor he (howſoeuer ſuſpected, and great ſhewes of probability concurring) are not to be condemned for witches. Without this league, they bee free, though the Deuill hurt mens bodies, kill their cattell, and that ill haps fall out, vpon his or her curſing.

This is the principall point to be enquired after in all enquiries; this muſt be only aimed at; all preſumptions muſt tend to proue this, and to diſcouer this league; without which, no word, no touching, no breathing, no giuing nor receiuing, are

are of force to bewitch any.

If this be not proued, all the ſtrange fits, apparitiõs, naming of the ſuſpected in trances, ſuddaine falling down at the ſight of the ſuſpected; the eaſe which ſome receiue when the ſuſpected are executed, bee no good grounds for to find them guiltie of witchcraft, and to hang them.

This league therfore, though neuer ſo ſecretly made, is to bee diſcouered; ſeeing it is that only which maketh a Witch, & by which all is done, which iuſtly can be laid to her or his charge.

Now, they that make this league, haue a Familiar ſpirit. For this is true, as ſoone as the league is made, the ſpirit, one or moe, is familiar with them, as before is proued. This was proofe ſufficient of a Witch in *Sauls*, and *Ioſias* time. Tthen Witches were knowne to haue familiar ſpirits: and ſuch haue they

1. Sam. 28. 2. Kin. 23. 24.

they now, by which, after the league made, they worke all their mischiefes.

Now the Witch thus in league and familiarity with the Deuill, is conuicted by these Euidences:

1. By a *Witches marke*, which is vpon these baser sort of witches, and this by sucking, or otherwise by the Deuils touching, experiēce proueth the truth of this, and innumerable instances are brought for examples. *Tertullian* found this true, & saith, *It is the Deuils custome to marke his: God hath his marke for his*, Ezek. 9. Reu. 7. & 14. *The Beast will haue his marke*, Re. 13. (who is the Deuils Lieutenant) so the Deuil himselfe will haue his marke: see the relations of Witches, & the witnes of many learned mē, writing of Witches and witchcraft. Therfore where this marke is, there is a league and a familiar spirit.

Lib. de Coro. milit. & Bapt. See *Bodin. De Mithaels* his desc. of Spirits. Annot. *Perkins* and others. *Delrio, lib.* 1. *p.* 130. *l.* 2. *p.* 198.

Search

Search diligently therefore for it in euery place, and leſt one bee deceiued by a naturall marke, note this, from that. This is *inſenſible*, and being pricked will *not bleede*. When the mark therefore is found, try it, but ſo as the Witch perceiue it not, ſeeming as not to haue found it, and then let one pricke in ſome other places, & another in the meane ſpace there: its ſomtimes like a little *teate*, ſomtimes but a *blewiſh ſpot*, ſometimes *red ſpots* like a fleabiting, ſomtimes the *fleſh is ſunke* in and hollow, as a famous witch confeſſed, who alſo ſaid, that Witches couer thē, and ſome haue confeſſed, that they haue bin taken away; but, ſaith that VVitch, they grow againe, and come to their old forme. And therefore, though this marke be not found at firſt, yet it may at length: once ſearching therefore muſt not ſerue: for ſome out of fear, ſome other for

See the life and death of *Lewis Gaufridus*.

for fauour, make a negligent ſearch. It is fit therefore ſearchers ſhould be ſworne to ſearch, and ſearch very diligently, in ſuch a caſe of life and death, and for the detection of ſo great an height of impiety.

II. By *Witches words*: as when ſhee or he hath bene heard to call vpon their ſpirits, or to ſpeake to them, or to talke of them to any, inticing them to receiue ſuch Familiars, offering one, and counſelling to doe ſomething to get one. Alſo, when they haue beene heard telling of the killing of ſome man or beaſt, or of the hurting of them, or when they haue not onely threatned reuenge vpon any, or their cattell, but haue foretold particularly what ſhal happen to ſuch an one, and the ſame found true, and their boaſting afterwards thereof. Furthermore, if they haue beene heard to ſpeake of their *tranſ-*

portation

portation from home to certaine places of their meetings with others there, of which transportations stories make mention: and also the relations of the Lancashire Witches meeting at Malkin Tower, some 20. together, and were carried by spirits in likenesse of Foales, as those Witches confessed.

Bodin. his *Dæmono. Delrio, lib. 2. q. 16. de disq. magicæ.*

These speeches are to be inquired after, & who can witnes them: for they proue the league and familiarity with the diuell.

III. By the Witches deeds, as when any haue seen them with their spirits, or seene to feede some creatures secretly, or where the Witch hath put such, with the smell of the place, which (as very learned men doe auouch, & is found true by experience) will stinke detestably. Also, when it can be found, that they haue made Pictures (as the Lancashire Witches did) hellish compositions, or any such

Delrio, in disq. mag. li. 2. tar. 1. q. 4. s. 4.

Witchery Arts, as is before mentioned, cha. 13. Moreouer when they giue any thing to any man, or other creature, which immediately causeth either paines, or death.

IV. By the *Witches extasies*, which some of them haue been found in, of which *Peter de Loyer*, in his book *de spectris*. giueth liuely instances, with which the delight hereof Witches are so taken, as they will hardly conceale the same, but will tell it to one or other; and if they do not, it cannot be, but at one time or other they will be found therein. Cap. 12.

V. By some one or moe *fellow Witches*, confessing their owne witchcraft, & bearing witnesse against others, so as they can make good the truth of their witnesse, and giue sufficient proofe thereof: as that they haue seene them with their spirits, or that they haue receiued

spirits

ſpirits from them; that they can tell, when they vſed Witcherie tricks to do harme; or that they told to them what harme they had done; or that they can ſhew the marke vpon them; or that they haue bin together in their meetings, and ſuch like, as the Lancaſhire Witches gaue teſtimony one againſt another of theſe things.

VI. By ſome *witneſſe of God* himſelfe, hapning vpon the execrable curſes of Witches vpon thẽſelues, praying God to ſhew ſome token, if they be guilty, as fell vpon Mother *Samuel* the *Warboys* Witch, who by bitter curſes vpon her ſelfe, ſeeking to cleare her ſelfe, wiſhing ſome ſigne to be ſhewed, if ſhe were guilty, preſently her chinne did bleed, the very place where her ſpirits did ſucke, as afterwards ſhe confeſſed. So one *Iennet Preſton* a Yorkſhire Witch, was brought to the dead body of

one M. *Lister* bewitched by her to death, which shee no sooner did touch, but the corps bled fresh bloud. Such an euidence sometimes, though not alwaies, is giuen from God, when he is so pleased to detect such malefactors guilty of bloud.

VII. By the *Witches owne confession* of giuing their soules to the diuell, and of the spirits which they haue, and how they came by them.

If any thinke that it is almost impossible to make Witches confesse thus much, they are deceiued; for I find by Histories exceeding many to haue confessed, and in our owne Relations of arraigned and condemned Witches, wherein I finde how a Witch hath confessed the fact, to the *afflicted*, being brought vnto him, and charged with bewitching him: as *Alizon Device* did to *Iohn Law*. So *to the afflicted friends*, as did Mother

Mother *Samuel* to M. *Throgmorton.* Some *to Iuſtices*, when they were examined, as did the Lancaſhire and Rutland Witches. Some *to the Iudges* ſo freely, as made the Iudges and the Iuſtices to admire thereat, as they did at Lancaſter. Some in terrour of conſcience, truely apprehending the fearefulneſſe of their league made, as did one *Magdalen* a French Gentlewoman, ſeduced by *Lewis Gaufredy*, who alſo himſelfe at length made a large confeſſion before his death.

We ſee therefore, that Witches may be brought to confeſſe their Witchcraft. And thus much for the ſound euidences, more then preſumptions, vpon which they may bee found guilty, and iuſtly be condemned, and put to death.

CHAP. XIX.

Of the maner of examining Witches.

THere is required great diligence, wiſedome and circumſpection in the examination of a Witch. It were fit and neceſſarie for ſuch as be in authoritie, and haue Witches brought before them, that they ſhould bee men, in ſome ſort, well ſeene in treatiſes of witchcraft, to know how to proceed vnderſtandingly in detecting them, & to be able to iudge whē the witneſſes ſpeak to the point.

That which the witneſſes ſpeake in this caſe, may be reduced to three heads.

1. To *weake coniectures*, which are commonly alledged by the weaker ſort, ariſing out of their owne imaginations, or idle ſpeeches of ſome others. All of this kinde the wiſe examiner may

may draw together, to make so of all, perhaps, a presumption; and in hearing the suspected parties answer to these, may colle& matter of more weight.

2. To *strong presumptions*, such as are before set down, cha. 17. which are much to bee insisted vpon

3. To sufficient proofes, of which in the former Chap. last before.

The proofe of the first, if no further presumptions can bee made, may cause a watchful eye ouer the suspected, & do deserue a sharpe admonition by authoritie, that the party take heede, for increase iustly of any such though light suspicions, for the time to come, and so to send her or him home againe, if the Law will permit.

The second sort, which are great presumptions, being iustified by some witnesses, are iust cause of the suspecteds impri-

ſonment, and are worthy, after triall at the barre (though not of death) yet of very ſeuere puniſhment for the ſame, ſuch as th wiſedome of the Iudge, and the lawes will allow of.

But good euidence for the third, maketh the party or parties iuſtly guilty of death, and they ought to dye for the ſame.

Now, concerning the parties to be examined, they are many, and in this order to be brought in, and that apart, & not in the hearing one of another.

1. Is the *afflicted party*, if he or ſhe can come to giue teſtimony. This party is to bee queſtioned in theſe things:

1. How, when and where, and vpon what occaſion the paine hapned to him or her? 2. How they be in their fits? what vnderſtanding or memory they retaine, and with what apparitions their minds be troubled? 3. How the fit ends, and how they

they be after the ſame? By theſe may be gathered the naturall or ſupernaturall quality of the diſeaſe. 4. Whether they haue had the iudgement of ſome learned and iudicious Phyſician, touching the nature of the diſeaſe? 5. Why they ſhould thinke the diſeaſe to come by Witchcraft, and not rather, either to be a naturall diſeaſe, or Satans worke, through Gods permiſſion, without any league with a Witch? 6. and laſtly, who it is they doe ſuſpect, and vpon what good grounds?

II. Are *the friends*, father, mother, brethren, ſiſters and ſuch as are neere, and dayly attend the afflicted in their fits?

1. The ſame queſtions may bee demanded of theſe alſo. 2. They are to be queſtioned in the preſumptiõs very throughly, as they be, in chap. 17. Laſtly, whether any ſearch hath beene made, to find the marke? If they

haue ſearched and found any, then how they know it from a naturall marke? If ſearch haue not beene made, then to command ſome fitteſt for the purpoſe, to make diligent ſearch.

3. Are *indifferent neighbours.* But ſome are fearfull, ſuperſtitious, or children, or old ſilly perſons, whoſe teſtimonies are to be heard, but not eaſily credited, as being perſons in ſuch a caſe as this is, very much ſubiect to miſtaking. Other neighbors, ſuch as be of vnderſtanding, wel aduiſed and conſcionable, are to be queſtioned, and their teſtimonies regarded.

See P. de Loyer in lib. de ſpectris, his many reaſons hereof.

In queſtioning of theſe, it is to bee demanded, 1. Whether they haue ſeen the party or parties in their fits, and how often? 2. What the life and courſe of ſuch hath been? 3. What they thinke of the diſeaſe, whether natural, or by the diuel, or whether the party doth not counterfeit

terfeit, and their reaſons euery way? 4. What they think of the ſuſpected party, his or her life and conuerſation? 5. If they ſuſpect any, then vpon what grounds? And heere inquire of them the preſumptious, and the more euident proofes.

4. Are *ſuſpected aduerſaries*, either to the afflicted, or to the ſuſpected Witch. Though ill wil, we ſay, neuer ſpeaketh wel, as being willing wilfully to miſtake: yet is ill will deſirous to finde matter, and will pry very narrowly into euery thing, to diſcouer what they deſire to finde. Therefore though it bee wiſedome to ſuſpect ill will, yet may ſome things be found out by them, which otherwiſe may be miſtaken, or lye hid.

Inquiry may be made of theſe: 1. Touching the afflicted perſon, what his conuerſation is; and whether there be any probabilitie of counterfeiting?

Then

Then concerning the ſuſpected, what hee or ſhe is, and why thought to be Witches?

5. The *Phyſician*, if vſe haue beene made of him. It is very neceſſary to haue his iudgement in this caſe, to know whether the diſeaſe bee naturall, as hee vpon mature deliberation, and diligent ſearch hath found it? or whether there bee any counterfeiting herein? or if the diſeaſe be not naturall, yet whether Satan may not mixe with it his ſupernaturall power, beyond the force of the diſeaſe? Theſe are for Phyſicians to iudge: And therefore it is very requiſite to haue the aduice of ſome iudicious Phyſiciã herein.

6. The report of a *White or good Witch*, as the people call him or her. This Witch muſt be brought before Authority, and it muſt be demanded of him or her, 1. What they haue reported of the ſuſpected partie?

2. Vpon

2. Vpon what grounds they haue thus accuſed the ſaid partie? for ſuch an one may know the other to be a witch, one of theſe two wates: 1. Either vpon ſome inward acquaintance; and ſo either by ſight hath obſerued, or by conference hath learned ſo much from the ſuſpected, or 2. By his owne familiar ſpirits, as before I haue ſhewed by example in chap. 8. in one *Ioane Willimot.*

Now, if ſuch an one bee a Witch indeede; he or ſhee can diſcouer the other, and can tell where their marke is, what bee their practices of Witchcraft, & ſo is able to conuince the other of the crime. Therefore ſuch a witneſſe in theſe things muſt be diligently examined. And if he or ſhe cannot bring ſufficient proofe to make the accuſation good, ſuch an one deſerueth ſeuere puniſhing, for their ſpeeches againſt the ſuſpected.

VII.

VII. Are the *ſuſpected Witches whole family* able and fit to anſwer, and to giue euidence; alſo ſuch as be known to haue had inward familiarity with the ſuſpected? Theſe vpon the parties preſent apprehenſion, are to be brought before Authority alſo, and forthwith, vpon their attaching, to be kept aſunder from the ſuſpected, and one from conferring with another, except it be openly heard what they ſay: for theſe of all other are moſt likely to be able to detect the ſuſpected, in his or her ſecret ſayings, or doings. At their apprehenſion, then alſo to ſearch the houſe diligently, for pictures, or powders, bones, knots, pots, or places where their ſpirits may be kept, oyntments, and for haire cut, books of Witchcraft, or charmes, and ſuch like.

Theſe are to be examined, 1. of the ſuſpecteds curſings and threat-

threatnings. 2. Of his or her much inquiry after the afflicted partie, how he doth; and when he or ſhe began to be ſo inquiſitiue; as whether, vpon ſome preſent falling out, and after his or her curſing and threates? 3. In hearing the party to be il, whether he or ſhe boaſt any thing, or reioyced thereupon, with the reaſons thereof? After the examination of theſe preſumptions, then to inquire further:

1. Whether they haue ſeene him or her call vpon any ſpirit, or to ſpeake of it to them, or to haue ſeene them feeding them, or found any ſecret place to be ſuſpected, and giuing forth a noyſome and ſtinking ſmell?

2. Whether they haue heard the ſuſpected to foretell of miſhaps to befal any, or heard them ſpeake of their power to hurt this or that, or of their tranſportation, to this or that place,

or

or of their meetings in the night there? or knowne them to haue vſed charmes or ſpels?

3. Whether they haue ſeene them with any other ſuſpected of Witchcraft, and to haue ſecretly receiued any thing from them, and what it was? To haue made any pictures? or to haue vſed any other tricks of Witchcrafts? See *Delrio*, *l.* 5. *ſ.* 3. *p.* 711.

4. Whether they haue deſired to haue ſomething belonging to the afflicted, before the ſame party were afflicted? or whether the ſuſpected hee or ſhee did get any thing, to ſend or to carry to the foreſaid afflicted, and what fell out thereupon? and what the ſuſpected did at his or her returne;

5. Whether they euer found the ſuſpected in any extaſie or trance, when & where? & what he or ſhe hath told them thereupon afterwards?

6. What he or ſhe hath been heard

heard to say or doe vpon the afflicted? his or her crying out of the said suspected in the fits or trances; & of his after accusing the suspected out of the fits? whether before hearing they should be apprehended, feare of death surprised him or her, and being apprehended, if he or she sought to get out of the way?

Now, while these sorts are in examining, it were very good, in the meane space, to haue a godly and learned Diuine, and somewhat well read in the discourses of Witchcraft and impieties thereof, to be instructing the suspected, of the points of saluation, of the damnable cursednesse of Witchcraft, and his or her fearefull state of death eternall, if guilty and not repentant. That thus by Gods blessing, in the Ministers instruction, and his earnest praying for a blessing before he begin, the suspected may bee haply prepared

pared to confeſſion before Authority, when he or ſhee is examined.

VIII. After all the reſt, is the *ſuſpected* to bee examined, but alone alſo at the firſt, from the hearing of all the other witneſſes, or examinates.

The examination of this muſt bee according to the anſwers of the others, and their proofes & reaſons, & that in the order as they were examined, & to make this ſuſpected to anſwer diſtinctly to euery oftheir teſtimonies againſt him or her.

Delrio, l. 5. Sect. 4. 723.

In thus orderly examining him or her ſuſpected to marke his or her downe-caſt lookes, feare, doubtfull anſwers, varying ſpeeches, contradictions, cunning euaſions, their lying, or defending of this or that ſpeech and deede, or excuſing the ſame. Alſo to obſerue, if any words fall from him or her, tending to ſome confeſſion, as to ſay,

ſay, If you will bee good vnto me, I will tell you, &c.

And whether hee or ſhe can be brought to ſhead teares, or no: for it is auouched by learned men, vpon experience in many trials of Witches, that a Witch indeede, will hardly or neuer ſhead a teare, except God worke the grace of true repentance, which will appeare by a free confeſſion. *Delrio, lib. 5. Sect. 4. 726. num. 25.*

If after this examination alone, he or ſhe will not confeſſe, then to bring the witneſſes, one by one, to his or her face, to iuſtifie their former teſtimonies; and to heare his or her anſweres againe, and to marke how they either agree or diſagree from the former.

If none of theſe will worke to bring them to confeſſe, then ſuch as haue authority to examine, ſhould begin to vſe ſharp ſpeeches, and to threaten with impriſonment and death. And if the

Delrio, l. 5. Sect. 7. p. 735.

the presumptions bee strong, then if the Law will permit (as it doth in other countries in this case) to vse torture, or to make a shew thereof at least, to make them confesse, as many haue done hereupon in other Countries.

But this extremitie shall not neede, if thus an examination be made, as it ought to bee, and withall, that prayer be made to God for a blessing in proceeding thereto; as once in France, vpon the examination of that grand Witch *Lewis Gaufredy*, before noble Commissioners? One of these being (as the story saith) zealously affected, when hee perceiued how cunningly the Witch by his answeres sought to blind the eye of Iustice, and that they could not catch him; he intreated the rest to pray with him; which hauing beene done with one accord, the wretch in his answers

See his life and death.

was

was so confounded, as he was taken in his own words, and so by Gods hand, being thereto inforced, he fell to a full confession of his fearefull Apostasie from God; and so was condemned and burnt aliue, as Witches be there.

Chap. XX.

The holy Scriptures do condemne all sorts of Witches.

THe distinctions of Witches into good and bad, is only according to the vse of speech amongst the people: for Witches are all bad, and condemned by God, not onely for that they do hurt, but because they are Witches.

Yea such Witches God doth condemne, as abomination to him & to be rooted out, as men of all sorts both heretofore, and yet now too many, are ouer fauorable vnto: this is cleare and manifest many waies; as

I. By

I. By the words of the Law, where it is ſaid, *Thou ſhalt not ſuffer a Witch to liue*: as if it had bine ſaid, If thou ſhalt find one that is a Witch: though ſuch an one as thou couldeſt bee contented to winke at, and to paſſe by (as people now doe ſuch as be called with vs, good Witches) yet ſhalt thou not ſuffer him or her to liue; no more then a bad Witch: If a Witch, then ought he or ſhee to die for the ſame.

II. By the examples of all recorded in the Scriptures, whom we find to be ſuch kind of Witches, as got credit and eſtimation, loue and liking (as good Witches doe, and not as the bad, hatred & ill will) with Potentates and great perſons in the world, as did the Magicians & Sorcerers with *Pharaoh*, with *Nabuchadnezzar* & *Belſhazzar*. As did alſo *Simon Magus* with the Samaritans, who was held

Exo. 7. & 8.
Iſa. 47 12.
Ezek 21. 21.
Dan 3. 7.

to

to be the great power of God, Act.8.likewise *Elymas* was with *Sergius Paulus*, and the *Pythonisse* with her masters, Act.16. Act.13.

Such they were, as by great persons were sent for, as those in Egypt and Caldea. Such as they would make vse of, as *Balak* did of *Balaam*, as *Manasseh* did of Wizards, and as *Saul* did of the Witch of Endor. Such they were, as many of the people(as ours do too,to good witches) sought vnto, inquired after, Ier. 27.9.resorted vnto, yea and counselled one another to seeke vnto, whom they heard and beleeued, as they did their false prophets. To these they had regard, and after these, as the Scripture speaketh, they went a *whoring*. Such they were as were openly known among the heathen, as among the Egyptians, Exo. 7. Canaanites Deu .18. 12. Philistims, Isa. 2 6 & Caldeans, Dan. 2 & 5 & also amongst Num 22. 2 King. 21. 6. 1. Sam. 28. Isa. 8. 19. Ier. 27. 9. Leuit. 19. 31. & 20. 6. Ita. 19. 3.

amongst the Israelites, as appeareth by their resorting to them, and yet these God vtterly condemned, howsoeuer men esteemed of them.

III. By all the meanes giuen vnto them, by which these sorts are set forth, & rather such as be now held good Witches, then such as be held cursing and bad Witches.

1. Is *Chosem*, Deut. 18. 10. 2. King. 17 17. which commeth of *Chasam, Futura praedixit*, a Diuiner foreshewing things to come. Such, people delighted in, and consulted with, Ier. 27. 9 Ezek. 21. 26. Such an one was *Balaam*, Io. 13. 22.

2. Is *Megnonen* or *Gnonen*, Deu. 18. 10. *Gnanan, Nubem abduxit*, this is called a Southsayer *ex contemplatione cœli, aut nubium, eorumq; colore & motu aliquid praedicere: obseruator nubium*: A gazer on the heauens, and from the Cloudes to foretell

tell something. To these did the people giue eare, Ier. 27. 9. and such an one was *Manasseh*. 1. Chr. 33.6.

3. *Is Menachesh*. Deu. 18.10. Of *Nachash, exploranit, Scrutator*, a searcher out, *qui dies vel horas explorat*, & so coniectures and foretelleth. An Obseruer of times, to know when it is best to begin a businesse, as *Hamans* Witches did, by casting lots before him. Of this *Manasseh* also was guilty. Hest. 3.7. & 9.24. 2. Chr. 33.6.

4. Is *Mechashsheph*, Deut. 18.10. Isa. 47.12. of *Chaphash, Magiam exercuit*, a Magician, one that can deceiue the eye-sight, by making something appeare to the sight, otherwise then it is: Such *Pharaoh* called to him to oppose *Moses*, those two, *Iannes* and *Iambres*, of whom S. *Paul* speaketh: and hereof also was *Manasseh* guilty, 2. Chron. 33.6.

5. Is *Choreb*, Deut. 18.11. of *Chabar, consociatus est*: an In-

M chanter,

chanter, or Conjurer: one ioyned in league with another, as the Witch is with the Diuell: Such an one vsed charmes to tame Serpents, Psal. 58. 6. Many such were in Babylon, Isa. 47. 9. This is the same that *Lachash* is, Eccl. 10. 11. *Incantatio.* Also *Ob*, Deut. 18. 11. Leuit. 20. 27. one which hath a spirit, in Hebrew is called *Ob*, which in him or her doe giue answer to such as come to inquire of them: such an one was the Witch of Endor, 1. Sam. 28. *Quærite mihi mulierem, habentem Ob*, or *Pythonem*: Such an one was the *Pythonesse*, which brought her Masters much gaine, Act. 16. Such as haue this spirit within thē, make answer out of their belly, of things past, present and to come, to such as come to enquire of them; their bodies being swolne like a bottle: or speaking low, as out of the ground, a whis-

perer,

perer, Isa. 29.4. and hereupon he or she is called *Ventriloquus*. To such the people had regard, Leu.19.31.and incouraged one another thereto, Isa.8.19. Ἐγγαστρίμυθος.

7. Is *Iidgnoni*, Deut. 18.11. of *Iadang*, *nouit*, a Wizard, 1.Sa. 28.9. one also that can foretell things, and so called for his or her knowledge, as now wee terme a wiseman, such an one a wise man, or a wise woman. After this sort the people also sought, Leuit. 19 31.& 20.6.

8. Is *Doreshel-hammathim*, Deut.18.11. *Consulens mortuos*, a Necromancer, one that consulteth with the dead, Isa.8.19. to know what he would desire of them. To which perhaps may allude that supposed speaking of *Dives*, of one rising from the dead, to tell his brethren what they should doe, Luk. 16.

9. Are *Haittim*, Isa. 19. 3. of *Ait*, *lenitudo*, such as whisper with secret and soft words, as

our white Witches doe, in endeuouring to helpe man or beast. To these the Egyptians sought, as they did to their Idols, as the Isa.19.3. Prophet sheweth. These are by vs translated, Charmers.

10. Are *Chartummim*, Exo. 7.11. Some doe call them Iuglers, deceiuers, beguiling the sight: some hold them to bee casters of Nativities, *Genethliaci*; which tell people their fortune, by the time of their birth: and they are called *Chartummim*, from their making of circles, and Characters: being compounded of *Chereb*, *calamus*, a quill or pen, & *Ataman*, *clausit*, shut vp. These are onely the names expressed in the Hebrew tongue, in all the old Testament, which set out rather good Witches, then these cursing bad Witches, which none can abide, but such as bee of their society. P. de Lorr de spectris, c.12.

In the new testament we find, onely

onely the word *Magus*, a Magician, Act. 8. The Septuagints translate the Hebrew words by diuers Greeke words, to set out rather the good, thē bad witch. As *Cledomizomenos* from his fame: another *Apophthegnomenos* for his short and sententious speaking: another *Ornitheſcopos*, because hee foretold things by flying of birds: another *Eggaſtromuthus*, one speaking out of the belly: another *Gnoſtes* from knowledge, a Diuiner. So that all the names of Hebrew and Greeke in the old and new Testament, run vpon such Witches, as the world doth follow after, rather then vpon this hurting, and curſing, which I note not, as if theſe could doe no harme, but,

Μάγος. *μαγίαν. Artem magicā exercens.* 2. Chro. 33 6. Mich. 5. 6. Leuit. 19. 26. & 19. 31. 1 Sam. 28. 3, 9. 2 Kin. 21. 6.

1. To ſhew how croſſe God is, in his iudgement and condemnation of Witches, from the common courſe of men, who wholly, and only fly vpon

the blacke Witches, hunt them, impriſon them, and hang them (as they deſerue well) but they can paſſe by theſe white Witches, whom the holy Scriptures doe ſo decipher to vs, and condemne. Theſe they can countenance and maintaine: becauſe theſe can ſatisfie their vaine curioſities, their inquiſitiue natures, idle fantaſies; yea and ſometimes their miſchieuous purpoſes: but the end of ſuch courſes will be bitter: let *Saul* and *Manaſſeh* bee a warning to all this kinde.

2. To manifeſt the bloudy malice of Satan in theſe latter times againſt mankinde, who hath ſtirred vp ſuch cruel Witches, as bee wholly vpon reuenge, tormenting men, and women, and their cattell, making a trade of killing and murthering, of which ſort the Scriptures hardly giue an inſtance, except it bee in *Balaam*

am hyred to curse Gods people. It may be, others could and did mischiefe: but it cannot bee concluded, either from the instances of examples, or from their names, except, perhaps, somewhere the Septuagint do vse the word *Pharmacos*, which yet is vsed, as well in the better, as in the worse sense.

Let vs therefore learne to follow the Lord, hate Witches, Wizards, Magicians, Southsayers, Fortune-tellers, Astrologians, Inchanters, Iuggling companions, dealing with Sorceries and Witchcrafts.

1. For the great dishonour offered to God by these hellish miscreants, in the entrance, in the practice, and end of their diuelish Arts.

2. In conscience to Gods commandement, vtterly forbidding to regard such, Leuit. 19.31, for it is spirituall whoredome, and defilement, Leuit. 20.6.

3. Becauſe ſuch as vſed them firſt, were Heathē, as Egyptians, Canaanites, Philiſtims & Chaldeans: ſuch as in Iſrael followed the heatheniſh cuſtomes, were wicked and vngodly: as *Saul*, who was a murtherer, 1. Sam. 22. a profane neglecter of Gods worſhip, 1. Chron. 13. 3. and one whom God had forſaken, had taken his ſpirit from, 1. Sa. 16. 14. an euil ſpirit was vpon him, to whom God vouchſafed no anſwer by ſacred means, 1. Sam. 28. 16. and therefore he fell to Witches. And what was *Manaſſeh*, but an Idolater, and an obſeruer of times, & ſo fell to Witchery, and to ſuch as had familiars? And the people which delighted in theſe, were haters of the true Teachers, and beleeued falſe prophets, Dreamers, and Diuiners, Ierem. 27. 9. And with vs, what are they which regard theſe ſorts, but either ſuperſtitious Papiſts, or Neuterals,

Neuterals, or Atheists?

4. The euill which in the end will ensue to such as hearken to these; what got *Saul* by going to them? They may soothe vp a time these vaine persons, but at length the Diuell wil pay them home: Examples abroad, and in Histories, and within our selues obserued, may terrifie all good Christians from seeking vnto, and regarding of such. For it's plainly said, that the Lord setteth his face against such, to cut them off, Luk. 20. 6. And if God be against them, what may they looke for in the end? *Delrio, l. 6. pag. 1042. monit. 3. & 4*

CHAP. XXI.

That all sorts of Witches ought to dye, euen because they be Witches.

THere ought no such distinction of Witches to be made into good and bad, blessing *Delrio, lib. 5. s. 16. pa 775. 776, 777.*

sing and cursing, white and blacke Witches, as thereby either sort should escape death. They may differ in name, but al are abomination to the Lord, and ought to dye.

Exod.22.18. Leuit.20 27.

1. The Law of God saith, without exception; *Thou shalt not suffer a Witch to liue.* If a Witch, iustly conuicted, death is due to such an one.

2. They all make a league with the Diuell: an act so execrable, to renounce God, and to betake themselues to the diuel, as for this thing onely they deserue death in the highest degree.

Delrio, lib.6. pa.1042.

3. For these abominations the Lord vtterly destroyed the Canaanites, Deut. 18. 12. and plagued *Manasseh*, 2. Chron. 33.6. which wickednesse of his was so abhorred of God, as in his displeasure he mentioned it many yeeres after by *Ieremy*, as a cause of remouing the Iewes from

from their land, and of leading them away captiue into a ſtrange land, Ier. 15.4.

4. Idolaters ought to dye, Exod. 22.20. & 32.28,29. and inticers to Idolatry, Deut. 13.9. becauſe they worſhip Diuels, Pſal. 106.37. 1. Cor. 10.20. Reu. 9.20. But Witches worſhip diuels, they inuocate them, craue helpe of them, worke by them, and doe them homage, ſacrifice to them, and they doe it not to ſtocks and ſtones ſo mediately to the Diuell, as other Idolaters doe, but immediately to the very diuell himſelfe. And therefore are the greateſt Idolaters that can be, and ſo moſt worthy of death. *Delrio, lib. 5. ſec. 4. pa. 719.*

It will bee granted that bad Witches ought to dye, as being guilty ſome of murther, other ſome of committing filthineſſe with Diuels, by the confeſſion of innumerable Witches; and for much miſchiefe, and manifold *Incubi & ſuccubi.*

fold harmes which they doe.

But ſtill ſome doubt of ſo round dealing with the white Witches, which cure folk, & do as they imagine great good, tell wonders, and delight their hearers, & ſometimes their beholders.

The imagined good Witches, the Coniurer, Enchanter, Magician, Southſayer, and the reſt ought to dye; for beſides the former reaſons;

1. As hath beene proued; the courſe of the Scriptures is generally againſt theſe.

2. *Saul* and *Ioſias* put theſe ſorts to death, 1. Sa. 28. 2. Kin. 23. 24. and King *Iames* in his booke ſaith of Magicians and Necromancers, that they ought to be dealt with, as Sorcerers.

In his *Demono. l. 1. c. 7.*

3. In other Countries ſuch haue beene put to death. In Flanders was there a Magician, which by curing many diſeaſes became famous, and was reputed

Bodin. Demo l. b. 3 c. 2.

reputed a holy man, couering his Witchery, with appointing people to faſt, to ſay their *Pater noſter*, & to goe on Pilgrimage to this or that S^t, but his Magick practices being found out, hee had his deſert. In France there was a woman Witch, which did cure ſome with a pretended medicine, and by ſaying theſe words, *In the name of the Father, and of the Son, and of the holy Ghoſt, & of S^t Anthony, and S^t Michael, thou maiſt be cured of thy diſeaſe*, cõmending withal the party to heare Maſſe nine dayes: but for all this, ſhe had iudgement to be burnt for her Witchcraft. *Lib. 3. cap. 5.*

For theſe healers are oftentimes hurting Witches withall, and all healers do entice people from God, in requiring faith of them, & do cauſe the people to run a whoring after them, as *Moſes* ſpeaketh, Leu. 20. 6. Being therfore in league with Satan,

tã, being abominable Idolaters, intising people from their faith in God, they are worthy to die.

See Master *Roberts* his Treatise of Witchcraft, from *pag.* 75. to the end.

4. Very Heathen Emperours haue put to death such as were Necromancers, such as vsed to cure diseases, such as would vndertake to foretell successe of warres, & such haue bin exiled, if not put to death, as would by Art Magicke discouer them, see examples of these in *Bodins Dæmonomania.*

Bodin. li. 3. c. 1. & 5. & li. 4. cap. 5. Delrio, lib. 5. sect. 4. §. 719, 720, 721.

They offend then that countenance them, that preuent their apprehension, their iudgement, and iust deserued punishment.

CHAP. XXII.

That the bad Witches in their tryall, persecution, conuiction, and condemnation, should bee dealt with, as is befitting, in the course of Iustice.

IT is miserable to behold how maliciously, how ragingly,

gingly in bitterneſſe of ſpirit, the rude headleſſe multitude, and other vaine people cry out againſt theſe ſorts of wretched Caytifs, ſaying, Fye vpon them, Away with them, Hang them, and ſome of them ſticke not to curſe them. A brutiſh and vnchriſtianlike carriage.

It is true that their ſinne is very grieuous, hatefull to God, and to bee deteſted of all true Chriſtians, as an execrable falling from God, into the deepeſt ſeruice of the diuell: but yet let men conſider:

1. A difference between their fearfull ſinne, and their perſons; hate the one, but not the other.

2. That Satan is a powerfull Deceiuer, and Seducer, who can make an *Eue* in Paradiſe, (being in the ſtate of perfection) to beleeue him, the Diuell, before God.

3. That by nature corrupt, we are no leſſe apt to be miſ-led by

Ephes. 2. 1, 2. Col. 3. 3, 7. by him, then they; walking in sinnes and trespasses, according to the course of the world, and according to the Prince of darknesse, in inordinate affection, and other lusts, being foolish, disobedient, deceiued, seruing diuers lusts & pleasures, liuing in malice, enuy, hatefull, and hating one another. Thus by nature are we the children of wrath, and bemyred with the filth of sinne, as wel as they.

Titus 3. 3. Ephes. 2.

4. That therefore our difference ariseth not, from within our selues, as from our owne wisedome, will and power: but we are kept from their Apostasie, either by Gods restraining power: as he kept the King of *Gerar Abimelech* from Adulterie: as also *Pharaoh* from *Abrahams* wife: or by his conuerting grace; so euery one must say with Saint *Paul*: *By the grace of God, I am that I am.*

5. Con-

5. Consider, that some so dreadfully catched by Satan, may be Gods seruants, and bee conuerted; as was *Manasseh*, and also Saint *Cyprian*, of whom before. And did not such as vsed curious Arts, euen Magicke, turne to God and beleeue?

Therefore let vs behold in them a spectacle of mans miserie, as being left of God vnto the power of the Diuell, and so be moued with compassion, to pray for their conuersion. In our selues preserued, behold the mercifull goodnesse of our God, and so bee stirred vp to praise his name. Thus shall we make a good vse of both, and behaue our selues as sober Christians ought to doe.

CHAP.

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Therefore let vs behold in them a ſpectacle of mans miſerie, as being left of God vnto the power of the Diuell, and ſo be moued with compaſſion, to pray for their conuerſion. In our ſelues preſerued, behold the merciſull goodneſſe of our God, and ſo bee ſtirred vp to praiſe his name. Thus ſhall we make a good vſe of both, and behaue our ſelues as ſober Chriſtians ought to doe.

CHAP.

CHAP. XXIII.

Satan striueth to imitate God, in whatsoeuer he may, as farre as God will permit him.

MAny things may seeme very strange, and hardly to be beleeued, which are related to bee done betweene the Diuell and Witches. But all this will seeme no wonder, if men doe wisely consider, that Satan endeuoureth to bee an imitator of God, not to please him, but rather to crosse him, and to beguile these hellish Apostates, and to increase the more their sinnes, and iust condemnation.

Behold,

Behold,

What the Lord doth:	What Satan doth:
1. The Lord hath his set Assemblies for his seruants to meete together.	1. *So the Deuil hath his set meetings for his Magicians and Witches to come together.*
2. The Lord hath his Sabbaths.	2. *So Satan with his Witches haue their times, which they call their sabbaths.*
3. The Lord hath visible Congregation wch consist of good and bad persons, learned and vnlearned, but of these the last are the most.	3. *So the meetings of these are of good and bad witches, some learned, and some ignorant, but of these the greatest number.*
4. Amongst these is the vse of Baptisme, where they giue to the baptized a name.	4. *So it is amongst these; for they meete to christen (as they speake) their spirits, and giue them names.*
5. The Lord maketh a Couenant with his people, and they with him.	5. *So doth Satan and the Witches couenant one with the other.*
6. The Lord confirmeth his couenant with blood.	6. *So doth Satan ratifie his couenant with blood.*
7. The Lord marketh his.	7. *So Satan marketh his.*
8. The Lord giueth to those that are his, his Spirit and gifts withall.	8. *So Satan giueth to his a Familiar or Spirit, and gifts to doe this or that tricke of witchcraft.*

9. These

8. Theſe doe honour the Lord and worſhip him.

9. *So theſe doe homage to Satan, and worſhip him.*

10. Theſe call vpon the Lord, when they would haue his helpe.

10. *So when theſe would haue helpe, they call vpon their Spirit, or Deuill.*

11. The Lord had ſome which wrought by his power, though they by open profeſſion did not follow him.

11. *So Satan hath ſome which worke by his power, though they make no open or expreſſe league with him.*

12. The Lord requireth faith of ſuch as ſeeke to him for helpe.

12. *So doth Satan by his inſtruments require faith of ſuch as come to him for helpe.*

13. The Lord had ſuch as by words cured diſeaſes, by prayer, and did anoynt the party infirme: ſo by ſome things brought them from the ſicke, and carried to the ſicke againe, Iam. 5. Mark. 6. 13. Act. 19. 12.

13. *So hath Satan ſuch as ſeeme by words to cure diſeaſes, ſo by formes of prayers and by oylet: alſo by bringing ſomething from the ſicke party, and carrying the ſame backe againe.*

14. The Lord by his ſeruant raiſed ſome from the dead, 1. King. 17. 21. Act. 9 40.

14. *So Satan maketh ſhew by his ſeruants to raiſe vp the dead,* 1. Sam. 28.

15. The Lord had ſuch as freely vſed their gift of healing, Mat. 10. 8.

15. *So will the Diuell haue ſuch as ſhall profeſſe to cure for nothing.*

16. The

16. The Lord had some, which by cursing and threatning procured euill vpon others, 2. King. 2. 24. Act. 13.

16. *So Satan hath such, which by cursing & threats procure mischiefe to others.*

17. The Lord tied his to certaine rules, & ordinances in his seruice, and sometimes to a certaine number, Ios. 6. 15. 1. Kin. 17. 21.

17. *So Satan tyeth his Witches to certaine words and deedes in going about his seruice, & to obserue numbers, to doe a thing so & so often, 3. times, 7. times, &c.*

18. The Lord maketh some to be his, either by his owne immediate inspiration, and speaking to them, or winneth them to him by his instruments.

18. *So Satan maketh some Witches by inward suggestions, & his speaking to them, or by using other Witches to gaine them to him.*

19. The Lord appointed some burnt offering for atonement, and so to free his from some euils.

19. *So Satan hath taught his to burne something (as a sacrifice to him for an atonement) to free the bewitched from paine.*

20. In the Scripture is found the cutting of haire & burning it, Num. 6. 18. the writing of words, and the blotting of them out againe, and to giue them vnto one, Num. 5. 23. also the giuing of a potion. Num. 5. 17.

20. *So Satan teacheth his to cut off haire, and burne it, & to write a charme and blot it out, and then giue it one, also to vse potions; thus seeming by these imitations to haue Scripture for warrant.*

21. The

21. The Lord caſt ſome of his into trances, in which they ſaw many things, and ſeemed to be in other places, Ezek. 3. 14. and 11. 1. 24. and 40. 2. Rev. 1.

22. The Lord would take ſome of his, and ſuddenly carry them from one place to another bodily, Act. 8. 39.

23. The Lord had ſuch as could tell of things paſt, things preſent, but hidden, and of things to come.

24. In the Scripture is told of curing one diſeaſe, and the ſame to fall vpon another. 2. Ki. 5. 27.

25. The Lord had ſuch as could work miracles & ſtrange wonders.

26. The Lord by his heauenly worke moueth men to holy actions, as preparatiues to further them to a better knowledge of him; when hee ſhall be pleaſed further to reueale himſelfe, Act. 8. 28.

21. *So the Deuil caſts ſome of his into trances, in which they ſeeme to themſelues to be in other places: where they verily beleeue that they ſee and doe many things.*

22. *So Satan will take ſome of his, and carry them bodily from one place to another*, Del. de diſq. Mag. l. 2. q. 16 & l. 5. ſ. 16. p. 760.

23. *So Satan hath his, whom he teacheth to tell of all theſe ſorts of things.*

24. *So we may find how, when a diſeaſe is cured by a Witch, it is transferred ſometime vpon another perſon or creature.*

25. *So Satan hath his Magicians and Sorcerers, to worke wonders*, Exo. 7.

26. *So Satan by his helliſh ſuggeſtions and operation, ſtirreth vp people to thinke of, plot and purpoſe euil; ſo preparing them for himſelfe, to accept of his counſell when hee appeareth to them.*

27. The

27. The Lord ſpake by a beaſt vnto a Witch, Num. 22.28.	27. *So Satan ſpeaketh to witches ſometimes in forms of beaſts, & ſomtimes in the very creatures themſelues.*
28. The Lord ordained ſacrifices to be offered vnto him.	28. *So Satan hath taught his to offer ſacrifice, Num.* 23.
29. The Lord hath promiſed earthly bleſſings, to ſtirre vp people to ſerue him.	29. *So Satan promiſeth ſuch things to witches, as Motiues to ſerue him,* Mat.4.

Thus we ſee in theſe few things, how Satan obſerueth the Lords doings and ſayings, and therein ſtriues to be like him. The truth of theſe things on Gods part is euident out of the holy Scripture: on Satans part the truth is ſet out before in theſe two bookes confirmed by many teſtimonies in the Margin euery where.

The end of publiſhing theſe (not hitherto ſet forth by any) is to ſhew ſome ground of thoſe things which wee finde related in the writings of men, and to be done between Witches and Deuils, which otherwiſe may ſeeme to be beyond all credit, and to be reiected as fabulous; which if *Wierus*, *Scot* and others had known, & diligently weighed, they had not ſo lightly eſteemed of the true relations of learned men, and imputed the ſtrange actions, vndoubtedly done by Witches, and Deuils, only to braineſicke Conceits, and mad Melancholie.

FINIS.